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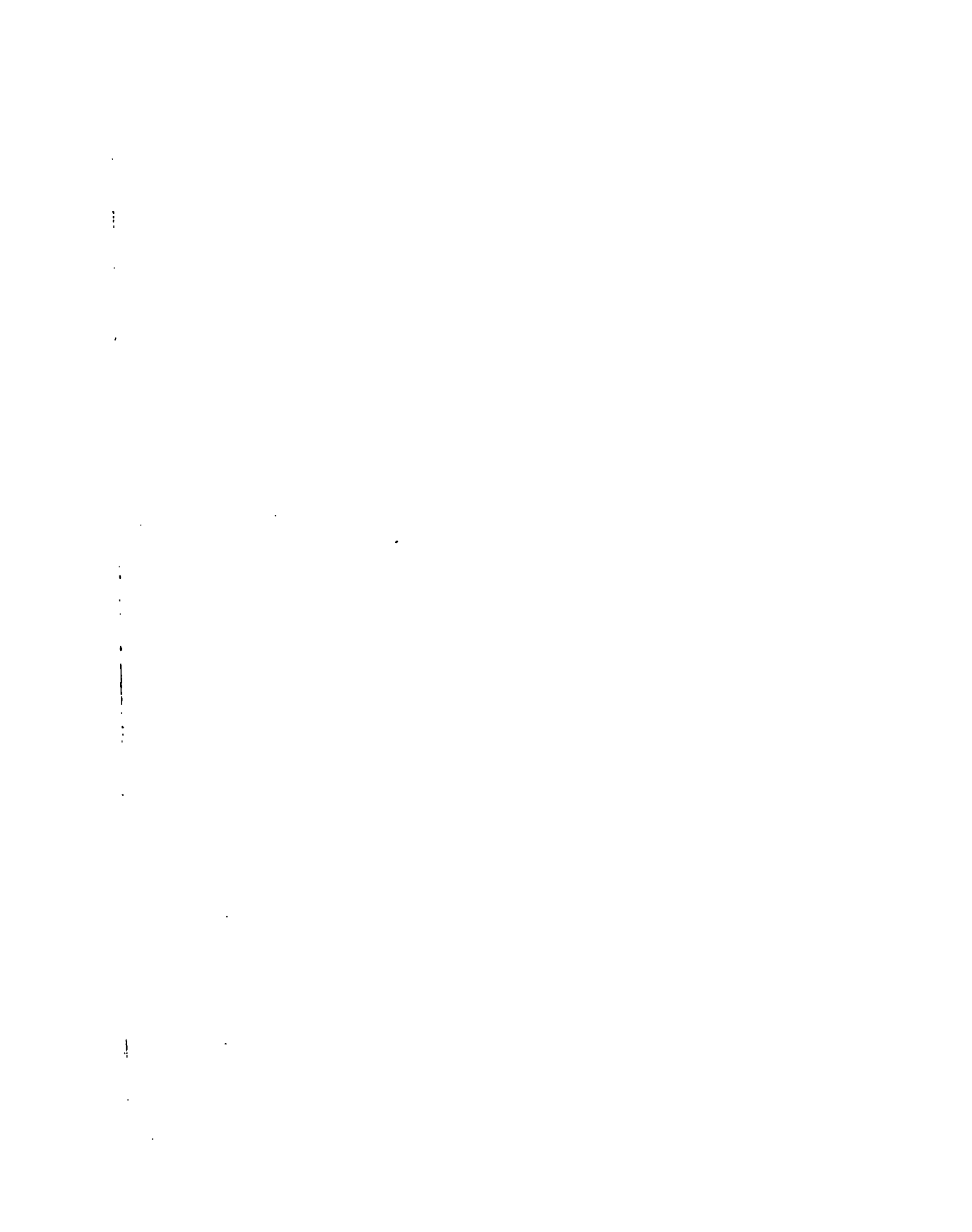
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**A TRUE
INTERPRETATION
OF ALL THE
CHIEF TEXTS,
AND
MYSTERIOUS SAYINGS AND VISIONS OPENED,
OF THE
WHOLE BOOK
OF THE
REVELATION OF ST. JOHN;**

Whereby is unfolded and plainly declared,
**THOSE WONDERFUL DEEP MYSTERIES AND VISIONS INTERPRETED,
CONCERNING
THE TRUE GOD,
THE ALPHA AND OMEGA,**

WITH VARIETY OF
Other heavenly Secrets which have never been opened nor revealed to any Man,
since the Creation of the World to this Day, until now.

**BY
LODOWICK MUGGLETON,**
*One of the Two last commissioned Witnesses and Prophets of the only
high, immortal, glorious GOD, CHRIST JESUS.*

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TO MY WORTHY FRIEND,
MR. LODOWICK MUGGLETON,
UPON HIS INTERPRETATION OF
THE BOOK OF THE REVELATIONS.

Much Honoured,

IT was my great good happiness to see
Part of this your unveiled mystery,
'Ere to the censures of the world it went,
Or open lay upon the continent:
And in that part, methought I did descry
A heav'nly language, and discerning eye.
I saw those mysteries, which hid-den were
Since their foundation, plainly now appear,
Alter'd in dress; for now they are no more
Kept for succeeding ages as a store;
But have for us been stor'd, and now shall we
Enjoy the sweet reveals eternally:
For they to us are truly now made known
To let the world see who calls us his own.
And when, at first, this part came to my view,
Like a perspective glass, it gently drew
The object near, and caus'd me for to see
Th' serenity of this long hid mystery.
And though the object distant from the glass
May be a mile, yet that's too small, alas!
To hinder the attraction of the sight,
Or not to draw the object to't aright.
So was th' foundation of this piece too sure,
To hinder, or a little doubt procure
Of what proceeds; for the foundation try'd
There is no fear but th' building will abide.
And that which follow'd drew so near my sight,
By what preceded, that I know 'tis right,
And will abide the storms of envy's blast,
Or censures of the world, or slanders cast
Either on it, or those who do believe,
God did to you this heav'nly wisdom give.
Methinks they have been like a tender plant,
Who yields none of its precious fruit, for want
Of the assistance of the gardner's hand,
And he yet waits for an express command,
'Ere he transplant a thing which is so rare,
(On which his lord hath an indulgent care,
And in't takes pleasure) so the gardner will
Not meddle with it to remove it, till
His lord gave or let; which done, he then bestows
In a place where pleasantly it grows;
And by the help of his industrious hand,
Proves to be the nior of all plants i'th' land,
And bears much fruit, and that proves cordial
too,
And cures such griefs, as nothing else could do.
Like such a plant as this, these things have lain,
'Till you transplanted them, and made it plain.

You are the gard'ner, and your work's the plant,
The fruit's the experience of each precious saint,
Which is an antidote for to expel
The pois'nous and temptations snares of hell;
And hath such peerless virtue, that it can
Inflame some souls, and quench some others then;
For as the one tastes in a strong desire,
To blow the coals, and not to quench the fire:
So, on the contrary, the other who
Duth taste but only for to make a shew
That he hath try'd such things, and finds indeed,
They are but husks on which we seem to feed.
Then secretly this liquid fruit it will
Put out the warmness, and an ice congeal
In that presumptuous soul who dares to say,
T his is not the right path, or heavenly way,
If we for parallels would seek, we may
Look o'er the Bible, and no other way;
For there's explain'd by the Apostles there
Such things as are not to be found elsewhere,
Till you in your great works did so excel,
That only to themselves they're parallel;
But if reflection back on them we make,
'I will not a tittle of the glory take
From this your work, but it will rather add
A lustre, in confirming what you've said.
I've heard there is a fountain, and some say
'Tis in the confines of Armenia,
Which hath such strength in that close element,
That whoso'er's by angry fortune sent
Into this fountain, or falls within its brink,
It bears them up, and will not let them sink:
Even such is your commission; for whoc'er
Falls upon it, he shall not need to fear
That seeming danger, which at first may show
A threat'ning face, or knit an angry brow:
And this clear fountain, if consider'd well,
Would represent more than my pen can tell.
But our all-seeing God is he on whom
You daily wait for revelation.
And your inspired soul is so divine,
That 'tis a theme fit for wits more sublime
Than my weak genius, therefore I'll give way
To those who more refined wits do sway,
And mine shall only be a foil to clear,
Or make another's verse more fair appear;
And so I wish you many succeeding days,
That you may write again to God's great praise,
And the saints benefit.

THE
EPISTLE to the READER.

I HAD thoughts when I writ the Interpretation of the eleventh of the Revelation, to have written no more books, thinking in myself that there were sufficient mysteries written to have satisfied the spirit of any man, as well as myself, who came to understand the mysteries of the true God, and the right devil, as I myself did.

And because those heavenly things there treated upon were so strange, neither did I ever find, or read such a kind of language, not in all the ancient fathers writings, and all who have undertaken to interpret the scriptures, and especially this book of the Revelation of St. John.

In all my zeal in religion, which was very great, I found no satisfaction neither in their writings nor in their preaching; which was an evident sign to me, that those preachers and writers were not sent of God.

For certainly if they had, I should have found rest there, and so would many more; but I see all our preachers and teachers of all opinions in religion, they did and do come short of the glory of God, in that none of them hath, or can declare unto the people neither by writing, nor speaking, what the true God is in his form and nature, nor the right devil his form and nature, not with all their wisdom of reason, and great learning, and study of the scriptures.

When as to know God, is life eternal, so that I know now by experience, that there is a great deal of difference between knowledge, and thinking I know; for true knowledge it gives satisfaction to the spirit of man, and whoever knoweth the true God, must needs know the right devil: And can a man be more satisfied in his mind than he that knows the true God, and the right devil? for by this knowledge the spirit of man hath peace with God.

Also

Also he knowing the devil, where he is, and what he is, he is not afraid of him, for the great trouble that lieth almost upon all men and women's spirits, is, they know not God, therefore they do not love God, but fear his anger they do not know.

And as for the devil, they fear him to be some spirit flying in the air, even a fiction of their own brain: the imagination of reason through its ignorance hath created such a devil to itself, that the fear of it hath caused many men and women to loose their wits. When as indeed, and in truth, there is no devil but men and women, neither doth any devil commit fornication, neither temporal nor spiritual with idols, but men and women; neither doth any devil persecute and kill the saints or others, but men and women; so that there is no other devil to be damned to eternity but men and women.

So that this is to be minded, that all the scriptures as they were spoken by the holy prophets and apostles, they were spoken to men and women; that is to say, saint and devil; for the scriptures were spoken to none but to these two. And these two are men, both saint and devil, and yet all the interpreters of scriptures cannot find what the devil is, nor where he is. And if they were well examined they would hardly find where, and who are saints.

And all this ignorance that lieth upon the spirits of men and women, that produceth the trouble of mind, or that non-satisfaction, it is because the teachers of the people are ignorant, and blind themselves in the knowledge of the true God, and the right devil, and of the true interpretation of the scriptures.

So the mysteries of the kingdom of eternal glory is hid from their eyes, so that they have not satisfaction in themselves, nor the people that hear them; so that whilst they preach to others, they themselves are cast-aways, or as Christ saith, *The blind leads the blind, and both fall into the ditch of eternal perdition.*

Yet I confesse they cannot help it, for it is the instinct of nature for the spirit of reason in man, to go to preach before

fore he be sent; and it is the instinct and nature of the spirit of faith not to be willing to go on God's messages, when he is sent of God.

This I can experience to be truth in myself, for I was the unwillingest man in the world to be public, either in temporal things, or in spiritual matters, so that I was forced by a curse from the Lord if I would not go.

But now I see the same curse did God lay upon all prophets and messengers whom he had chose, if they should not obey to go where God would send them: witness Moses, Jeremiah, and divers other prophets, and us the Witnesses of the Spirit.

So that I would have the reader to understand thus much, that where a true minister is, he is sent of God and the doctrine he doth bring, it giveth satisfaction unto himself, and to all those that do truly receive it.

So on the contrary, that minister that is not sent of God; his doctrine doth neither satisfy himself, nor him that receives him; this most people's experience can witness unto.

Else, as Samuel said to Saul, *What meaneth the lowing of the oxen, and bleating of the sheep in mine ears?*

So in like manner, if men were true messengers of Christ, what meaneth the horror and torment of conscience, and the fear of eternal damnation in the souls both of minister and people? this many a minister and hearer of them, can witness unto. And all is because they were not sent of God, for it is counted as great a sin to run before a man is sent of God, as it is not to go when he is sent, which sin is called rebellion, which is as bad as the sin of witchcraft.

I speak this only that the reader, the seed of faith, may see the difference between those messengers that are not sent of God, and their doctrine, from those that are sent of God, and their doctrine, and see which will satisfy the spirit best for I know some have tasted of both, therefore they can tell best.

For this is to be minded, that every true prophet, or messenger of Christ, can trace the footsteps of God in the scrip-

scriptures, for the scriptures are the paths for God's spirit to walk in, and the paths of God are but three paths, to wit, the three records in earth, water, blood, and spirit.

That is to say, the commission of Moses ; the commission of Jesus and the apostles ; and the commission of the Spirit ; these are the three paths which God doth walk through, which every commissioned prophet could find out God in that path he walked in : Thus when God's spirit walked through the law of Moses, that being the path for God's spirit to walk in, the prophets afterwards did find him out in that worship of the law.

So likewise when God's spirit did walk in the path of the gospel, the apostles did find him out in the gospel, and could trace his steps in the paths of the law : So that the apostles found God out in those two paths, aforesaid.

Thirdly, the witnesses of the spirit have found God out in all his three paths, as thus : 1. The prophets kept close to the worship of the law of Moses, and therein they found God. 2. The apostles kept close to the worship of the gospel, and therein they found God. 3. The witnesses of the spirit keep close to the worship of God in spirit and truth ; these three records on earth, are the three paths for God to walk in, and whoever doth walk in them shall find him. Only I would have the seed of faith to mind, what advantage one commission hath over another ; the commission of the gospel had great advantage of those in the law ; in that the apostles knew the path of the law, and the path of the gospel also, so that they had proofs from Moses, and the prophets, that they were chosen to bear witness unto Jesus, and that worship set up by them when as Moses had no books to prove he was chosen of God, but he had the power of miracles to prove he was sent of God, and the prophets after him had his writings, to prove that God had appeared to Moses : so that the prophets could go no farther than Moses, and he that could trace the steps of God until he came to Moses, he was sure to find God there ; but if any man went any farther he could never find God at all.

So

So that the apostles advantage was great in that they had two paths to walk in, when as the prophets had but one: for the prophets in their time did see that God would become flesh, and the apostles did see that God is become flesh so that their advantage was great. *Thirdly*, the commission of the spirit hath advantage above them both in this respect, in that the worship of the spirit is spiritual, without any outward ordinances, so that the spirit of faith, or revelation, can walk through the path of the law, and can find that God was there, but he is not there now. *Secondly*, this commission of the spirit can walk through the worship of the apostles, and do find that God was there, but he is not there now. *Thirdly*, so that God is walking now in the third path, or third record on earth, even the commission of the spirit, and there is no assurance for any man to find God but there; for there is the knowledge of the true God, and the true interpretation of the scriptures, so that this commission of the spirit it hath a great advantage of the other two aforesaid, in that the knowledge of the spirit is a higher knowledge than that of the prophets and apostles, and the interpretation of scripture, more abundant than either prophet or apostle, and more especially the interpretation of heavenly visions.

For this the seed of faith may mind, that heavenly visions are hard to utter by those men that see them, but it is more hard for a man to interpret that which he never saw; for any man's reason would tell him, that it was more easy for Pharaoh and Belteshaazzar to tell their dreams and visions on their heads, than it was for Joseph and Daniel to interpret their dreams. Yet this gift was given them of God so to do. So likewise God hath given us, the chosen Witnesses of the Spirit, more knowledge in the scriptures, than all the men in the world at this day; and not only so, but God hath given me the gift of revelation and interpretation of many visions and revelations in the scriptures of truth, and more especially in this book of the Revelation of St. John. Which book doth consist of little else but heavenly revelation, and spiritual visions; which if the seed of faith do but mind they will

will find in this treatise all the most considerable revelations and visions, and mystical sayings in the book of John's Revelation opened and interpreted.

So that whoever doth truly understand the interpretation of them may receive much satisfaction, as to discourse in the scripture language with any learned man in the world, that speaks the English tongue. And not only so, but much satisfaction will arise from the true understanding of it, to their eternal peace, joy and glory hereafter.

And though I had thoughts, as aforesaid, to write no more books after the Interpretation of the eleventh of the Revelation, yet I have written two since; one the Quakers did extort out of me by their writing unto me; but this the revelation in opening many places of this book of the Revelation of John, it came so powerfully upon me, that I thought it was better to break covenant with myself, than to bury those heavenly mysteries, and divine secrets with myself.

And being importuned by some to let it be publick, I did apply myself the more serious unto it, so that I am now glad I did perfect the thing, for now others will have it as well as myself, so that I make no question but many will receive benefit by it, which shall last to the end of their lives; and not only so, but the knowledge and benefit of this book of the Interpretation of all the chief mysterious sayings, and visions in the book of John's Revelation, it shall remain in some to the end of the world, and happy will those be in whom it doth remain; and miserable will those be who despise and reject it, though I be laid in the dust, so I shall leave the issue to my God, my King, and my Redeemer, the Lord Jesus Christ, God and Man, in one singular person, who is distinct of himself from angels, and men, and conclude this epistle.

Written by LODOWICK MUGGLETON, *one of the last Witnesses of the Spirit, unto the High and Mighty God, the Man Christ Jesus in Glory.*

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ALL
THE CHIEF HEADS
OF THE
MOST DIVINE MYSTERIES,
Plainly opened in the several Chapters of this Book.

C H A P. I.

THE first chapter of the Revelation of John doth speak of things which must shortly come to pass.

John calls it *The Revelation of Jesus Christ, which God gave unto him, to shew unto his Servants things which must shortly come to pass.*

John might well say that God did give it unto him, because Jesus Christ is God, as he doth make it appear in his following discourse in this chapter.

Also those servants which he was to declare this Revelation of Jesus Christ unto, I declare it was unto the ministers of those seven churches in Asia, and from them to the churches themselves.

Also John doth speak much of this book of the Revelation by way of vision, as well as revelation; and that doth make this book of the Revelation to

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be the more difficult, and hard to be understood, or to be interpreted.

Therefore many wise and learned men have gone about to interpret some places of it, but have left the greatest part of it as a sealed book, which cannot be opened, and have left that which they have writ upon, as dark to the reader as it was at first.

And the cause is, they do not know what revelation, which doth arise from the seed of faith, is ; neither can they distinguish between revelation and vision ; many other reasons might be given why, but I shall let that pass now.

But to the matter in hand : it is said that the knowledge of those great mysteries should be signified by his angel unto his servant John.

Now what this angel was, I shall speak something of it hereafter.

But John was to bear record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw ; and this record which John bear, it was to the seven churches in Asia.

Therefore he directed his Revelation to them, and his Revelation was this, *Grace be unto you, and peace from him, which is, and which was, and which is to come, and from the seven spirits which are before his throne.*

First, what is meant by *him which is, and which was, and which is to come.*

This *he*, I declare was no other but the Lord Jesus Christ, this is *he that is*, because he is now become flesh, therefore he is called the word of God, that is the word became flesh, according to John's saying,
In

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In the beginning was the word, and the word was with God, and the word was God.

And this word became flesh, and dwelt amongst us, and this was Christ, which is that word of God, which is God, and is in heaven in that very same flesh, which the eternal spiritual body became, and suffer'd death in.

And in this regard John did say, grace and peace unto the seven churches, from him *that is*, because he is now become flesh, and is now in heaven in that same body, as aforesaid.

Secondly, it is said, *and which was*; this Jesus Christ is he *that was* also, as you may see *Exodus* iii. 14.

A little before, in that chapter, God doth send Moses to Pharoah; Moses desiring in whose name he must go, God giveth him this answer, *God said unto Moses, I am that I am: and thus shalt thou say to the Children of Israel, I am, hath sent me unto you.*

This *I am*, I declare, by revelation, is no other but Jesus Christ, and this is he *which was*; that is, he was without a body of flesh at that time when he spake to Moses and the prophets, yet he had a body when he spake to Moses, in the form and likeness of a man.

Else man could not have been the image and likeness of God; but God's body, though it was like a man, yet it was a spiritual substance clear as chrystal, and as I may say, swifter than thought, brighter than the sun.

Therefore Moses could not see his face and live, for a mortal eye-sight cannot see an heavenly and spiritual glory; therefore there is no seeing nor know-

ing of God before he became flesh, nor now he is ascended up into the same glory, where he was before, but by faith only.

For no man can see the face of Jesus now he is in glory, and live, no more than Moses could see his face and live, before he became flesh.

And this Jesus was that *I am* that spake to Moses, and that Jehovah, and that God *which was* ; that is, he was from eternity, and revealed to mankind from the beginning.

Thirdly, This Jesus is he *which is to come*, that is, he is to come to put an-end to all time, that there might nothing but eternity remain ; for as there was a beginning of time, so likewise there shall be an end of time; and as eternity had no beginning, so shall it have no ending.

But here lyeth the great mystery, that eternity became time, and time became eternity again.

The meaning is this, God became flesh, and flesh was in time and Christ, he being that flesh of God, therefore called by the Revelation of John, *he which was*, before he became flesh, he was God then under the title of God the Father.

And after he did become flesh, the Revelation of John doth say *he is*, that he is God now under the title of God the Son, and as *he is to come*, he is God under the title of God the Holy Spirit, yet these three are but one Personal glory.

They are all call'd by the Revelation of John, but *he that is, which was, and which is to come*.

And as Moses and the Prophets did see by the
eye

eye of faith, that God was a spiritual body in the form of a man, and that this God would become flesh, this I say they did see by the eye of faith, and so were very well satisfied: the truth of this may be understood by the eye of faith, from that saying of Moses unto the Children of Israel, where he sayeth *God will raise you up a prophet like unto me, him shall you hear.*

That is, God will become flesh himself, so that he may be capable to be a prophet, that you may be the more capable to hear him; so likewise that place, the ninth of Isaiah, he prophesieth of God becoming flesh, in that he sayeth, *To us a child is born, unto us a son is given; and the government shall be upon his shoulder, and he shall be called the mighty God, the everlasting Father, the prince of peace.*

This Isaiah did see by the eye of faith, that God should become a little child. Great is this mystery of God, but few that understand it!

For this Jesus is the only wise God, *which is, which was, and which is to come*, which hath washed every true believer's soul in his own blood; neither can any thing cleanse and purge the conscience of man from the guilt of sin, and fear of eternal death, but the blood of a God.

But I shall speak more of that hereafter. What should be the meaning of those seven spirits, which are before his throne? I declare, by revelation, that those seven spirits, which were before the throne of God, they were those gifts and blessings of grace, which Christ gave unto the ministry of the seven churches

churches after his ascension, as may plainly be read in the second chapter of John's Revelation.

Where he beginneth to write to the seven churches, and the angel of every several church; which angel was the minister; I say they had every one of them a several reproof, and a several gift and blessing; therefore I shall let the reproof alone, because it would be too large to interpret.

Only I shall name the several blessings, because the seed of faith may the better understand the interpretation of them, therefore I shall set them down in order.

1. The first gift and blessing is sent unto the angel of the church of Ephesus, which is as followeth, *To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.*

2. The blessing of the church of Smirna. *Him that overcometh shall not be hurt of the second death.*

3. The blessing of the church of Pergamos. *To him that overcometh will I give to eat of the hidden Manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.*

4. The blessing of the church of Thyatira. *And him that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers, as I received of my father, and I will give him the morning star.*

5. The blessing of the church of Sardis. *Him that overcometh, the same shall be clothed in white raiment,*

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raiment, and I will not blot out his name out of the book of life, but will confess his name before my father, and before his angels.

6. *The blessing of the church of Philade'phia. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of Heaven from my God, and I will write upon him my new name.*

7. *The blessing of the church of Loadicea. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down with my father in his throne. He that hath an ear, let him hear what the spirit of Revelation in John hath said unto all the seven churches of Asia.*

CHAP. II.

The Interpretation of the several Blessings.

THIS *Tree of life, in the midst of the paradise of God:* the tree of life is no other but the person of Christ, and the eating of it is believing in him to be the only God, this is, to eat the flesh, and drink his blood.

2. *He that overcometh shall not be hurt of the second death.* This second death is an eternal death, that is, a living death, and a dying life, that is always dying, yet never dead; this is called by the spirit the second death, which all true believers shall be freed from, so that they shall not be hurt of the second death.

3. *He*

3. He that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.

This hidden manna is that peace and satisfaction every true believer hath in his mind, in believing in the true God, so that the mind or spirit doth feed upon those sweet refreshments that floweth from their faith in the true God.

For those motions of faith that doth arise in the mind, it feedeth upon the assurance of everlasting life, for eternal life is that hidden manna, which every true believer doth eat of.

So that the spirits of true believers doth eat of this hidden manna of eternal life, even as the Jews did eat of that manna that Moses gave them in the wilderness ; which manna is call'd angel's food.

That manna Moses gave them to eat it did signify the law by which the holy angels did live by, and by that holy law the angels do live, that law being written in their natures of pure reason.

And by their feeding upon that law, that is, by their perfect obedience to God their creator, they do live in his presence for ever..

So that the manna that came down from heaven, it was but a type or figure of the angel's law written in their natures, by which they live in the presence of God to eternity.

So likewise there is a law written in the nature and seed of faith, that is to say, in every true believer, and by this law written in his heart, he cometh to perfect obedience of faith, and so liveth by the faith of the son of God, as Paul saith.

But

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But I say true believers now they live by the faith of God himself, and so it may be called the faith of God's elect.

So that every true believer doth eat of the hidden manna, that is, they eat the flesh of Christ, for he is that bread that came down from heaven, that whosoever doth eat thereof shall never dye.

So that to speak properly, the flesh of Christ is that hidden manna, and those refreshments and assurances of eternal life, as I said before, are but types and figures, as the other manna was to the Jews.

So that every one that doth truly believe in the true God, he doth eat of the hidden manna: it may well be call'd hidden manna, for indeed it is hid from the greatest part of the world, and very few there are that do eat of it at all.

For none do eat of it but those to whom it is given, but the angel's manna is eaten of by every man and woman in the world. And as for this white stone, this white stone signifies clean hearts; as thus, whereas the heart before it was a heart of stone, or a stony heart, and not only so, but it was a black stony heart, defiled with ignorance, blindness, darkness and unbelief.

So that the heart was compassed about, and covered with the fear of hell, and torment of soul, and now this black or red stony heart, it is purified by faith in the blood of the lamb.

It having a new law written in it, that is the law
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of faith, and so causeth men to walk in God's statutes; which statutes of God is to believe those whom he sends, and that faith will purify the heart of that ignorance, darkness, and unbelief.

So that in spiritual matters the heart of man will become a white stone; it is called a white stone, because it is cleansed from those things aforesaid, and made white by faith in the blood of the lamb.

So that this white stone is no other but a new heart, or the old heart made new by the power of faith.

And as for the new name that is written in this white stone; this new name is a secret knowledge and assurance, that he is one of the redeemed of God.

So that he hath the name of the second Adam written in his heart, even as all men have the name of the first Adam written in thier hearts; because all men are in the fallen state, by nature, children of wrath.

And so every man can read his name, in that he can read it in his own heart, they all being under the name of the first Adam.

But the name of this second Adam, which is called *A new name, which none knoweth saving he that receiveth it*, this experience will witness that no man can know that secret knowledge and assurance of his own redemption by the second Adam, but he that hath it written in him by the finger of faith.

So that all that do receive this white stone, they have this new name written in it, which they themselves

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selves can read to their eternal joy and glory, though others cannot, who have it not.

4. He that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a Potter shall they be broken to shivers, even as I received of my father; and I will give him the morning star.

Here those that are strong in faith, who holdeth out to the end in keeping Christ's works, that is, whoever holdeth out to the end of his life, in suffering for the faith of Jesus.

He will give him that doth so, *power over the nations, and he shall rule them with a rod of iron.*

That is, he by his faith and sufferings shall have power over the nations, because his sufferings for truth shall lye so heavy upon the consciences of those nations that persecute upon that account, that shall be ruled as it were with a rod of iron; for there are rods of iron upon the spirits of men, as there are upon the bodies of men.

For this rod of iron which breaketh mens spirits to pieces, even like a potter's vessel, by wounding their consciences with the guilt of innocent blood; so that the iron rod of God's wrath will make them afraid of hell, and torment will seize upon them, and the fear of God's eternal vengeance upon them, for this sin of innocent blood.

So that all their peace, joy and comfort they had in this world. is broken in pieces by this iron rod of

suffering for truth. For was not that nation of the Jews, who put the Lord of Life to death, broken to pieces in the comfort of their souls, by that iron rod of Christ's suffering death?

And not only so, but the temporal iron rod did break that nation to pieces also in a few years after. Did not many of those nations that persecuted the apostles and saints in the primitive times, had not they a rod of iron upon their hearts?

And not only so, but a temporal rod of iron which broke them to pieces, as to the peace of their minds, and to their temporal peace also, as histories doth mention; so that suffering for truth it is as strong an iron rod to break persecuting spirits to pieces, even *as a rod of iron doth break a potter's vessel.*

For this is to be minded, that he that had the greatest faith, never made use of any sword or steel, nor any temporal rod of iron, but as the sword of the spirit doth cut mens souls both ways.

So this rod of iron it is used in a spiritual sence; for as words of truth doth cut men to the heart, as the Jews were at Peter's words, so suffering for truth, it doth bang the hearts of persecuting men, even as a rod of iron, and breaketh all their peace and hope to pieces, even as a potter's vessel.

So that he that hath power to suffer for his faith, he shall break his enemies to shivers, both spiritual and temporal, even as Christ did by his sufferings.

And as Christ did conquer by his sufferings over death, sin, and hell; and not only so, but over those
persecuting

persecuting spirits which caused him to be put to death.

I say he brake all his spiritual and temporal enemies to pieces, even as a potter's vessel is broken to pieces with an iron rod.

Even so it will be with every true believer whose faith doth hold out to the end, he shall conquer both sin, death and hell in himself; and not only so, but he shall rule his enemies without him, as with a rod of iron, by keeping them under the fear of eternal death, who persecute for truth's sake.

So that the peace and hopes of their minds, by the patient sufferings of the saints, will be broken in shivers, even as a potter's vessel.

And Christ will give him the morning star. This morning star is that day star that doth arise in the heart, as the apostle speaks.

This morning, or day-star is that light of truth, or light of the true God, that that doth arise in the heart of every true believer, and doth guide him in the right way; so that the soul is guided by the light of this star in the way of truth here, even to the assurance of eternal life.

And so the light of this morning star doth lead every true believer into that eternal glory which God hath promised to all those that do overcome those spiritual enemies within, and all persecuting spirits without, by his faith and patience, &c.

CHAP. III.

5. *He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the Book of Life, &c.*

AS for this *white raiment*, I shall shew what is meant by it in several places of this treatise, and as for Christ's not *blotting his name out of the book of life*.

And as for the book of life, and how mens names are written therein, the reader shall find in the following discourse.

And as for *his name not blotted out of the book of life*, the meaning is this, That he that overcometh, as aforesaid, shall not lose the sensibleness of his name being written in the book of life, but shall have a certain assurance of it in himself.

For when a man doth not know by faith that his name is written in the book of life, that is, he having no assurance that he is of that seed that shall be saved, he cannot truly say any otherwise but that his name is blotted out of the book of life.

For though a man's name, as he is an elect vessel, is written in the book of life, yet he not knowing, it is to him as if it were blotted out of the book of life.

So on the contrary, if any man shall vainly imagine that his name is written in the book of life, as most people in the world do, and he being of the contrary
seed,

seed, his name is not written in the book of life ; neither is he certain that it is not so.

So that neither of these two, they being both uncertain of the thing in themselves, their names may be said to be blotted out of the book of life.

For the seed of faith, his name is written in the book of life, but he knows it not : and the seed of reason, his name is not written in the book of life, yet he thinks it is, but doth not certainly know that it is not.

So that to the apprehension of them both, their names are blotted out of the book of life.

For this I say, that except a man hath some witness in himself by voice from God, or some secret revelation, or by a stedfast faith in those messengers whom God doth send, he cannot know that his name is written in the book of life, but rather fear that his name is blotted out of it.

So that the assurance that a man's name is not blotted out of the book of life, is when a man hath the witness in himself, that he knoweth the true God, and doth suffer perseeution for the truth, and not for a lye, as all the world doth.

And so he that overcometh by faith and patient sufferings for truth, he cometh to have the witness in himself that his name is written in the book of life, and that his name shall not be blotted out, no not by God himself.

6. *Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out : and I will*

will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name.

This *pillar in the temple of God*, it signifies the great strength of faith and patience that was in the church of Philadelphia.

So that their great faith should enable them to suffer with such patience, that they should become a *pillar in the temple of God*, that is, their faith should be as a pillar to encourage, and strengthen, and bear up those that were more weak in faith, and more fearful to suffer.

But he that overcometh shall be as a pillar to bear up the weak, even as a pillar of a church of stone doth bear up the building that standeth upon it.

For the *temple of God* is no other but true believers; they are called by the spirit *the temple of God*; and he that is strong in faith, and doth overcome all persecution by patient suffering for his faith in God, he shall be made a pillar to help bear up the church of God.

And he shall go no more out. That is, he shall go no more out from being a pillar, but he shall be esteemed of God a standing pillar in his temple, to all eternity.

So that God will write upon him his own name, and the name of the city of God: the name of God is to be a king, priest and prophet.

So that he that overcometh, as aforesaid, shall have this name written upon his heart, king, priest, and prophet unto God. And



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And as for the name of the city of God, *New Jerusalem, which cometh down out of heaven from God*; which New Jerusalem I have opened what it is, in the *Interpretation of the eleventh of the Revelation.*

And as for the *new name God will write upon him*, I have shewed what it is before.

7. *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down with my father in his throne.*

Here the reader may see what the spirit doth mean by *overcometh*. That is, he *overcometh* sin, death, and hell within himself; these being principalities and powers within a man.

Also he *overcometh* all persecution, and the malice of the devil, the spirit of reason without a man.

These things, I say, are *overcome* by the power of faith, in suffering patiently for truth, as aforesaid.

For this was the way that Christ did *overcome* all his enemies, and when he had *overcome* by his death, sin, in that he died unto sin.

And he *overcame* death, in that he was death's death.

Also he *overcame* hell, in that the grave was not able to hold him under.

Therefore it is said by the spirit, *Oh death, I will be thy death, oh grave, I will be thy victory.*

Also he *overcame* by his sufferings the spirit of reason, the devil, who always persecuted the prophets and saints; I say he *overcometh* by his death this spirit of reason, the devil, in that he hath procured by his death an eternal damnation to all persecuting spirits.

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So

So that he hath *overcome* them, and will kill them with a second death, where will be weeping and gnashing of teeth for evermore.

And he *overcometh* these enemies aforesaid, he is sate down in the throne of the Father.

That is, he is sate down in the same glory, as he had when he was the creator, or the same glory which he had before the world was.

Even so in like manner shall every prophet, apostle, and saint that *overcometh* those enemies aforesaid, by the power of his faith, and his patient sufferings for truth.

To him will Christ grant to sit with him in his throne; that is, he shall sit with Christ, or be with Christ in the kingdom of eternal glory.

Even as he himself after his sufferings, is sat down in the kingdom which he had before the world was.

Which is called by the spirit *the throne of the Father*, in relation to that twofold condition in God, as I have shewed in this treatise following.

Thus, in short, I have given the interpretation, what is meant by those seven several blessings, given by the spirit, to the seven churches of Asia, and how they all differ one from another, and yet all have relation to one and the same thing, even to eternal happiness, joy and glory in the presence of almighty God, their God, their king and redeemer.

CHAP. IV.

I Would have the seed of faith also to understand, that Christ the only God is he which did send forth

forth these seven spirits unto the seven churches. Therefore called by the Revelation of John, the seven spirits which are before his throne. The seven spirits, I declare by Revelation, that they are but one spirit, even the spirit of Jesus Christ, the only wise God, blessed for ever and ever.

Only this I would have the seed of faith to understand, that this one spirit of Christ it hath seven several operations or workings in the seven churches.

Therefore called by the Revelation of John, seven spirits before the throne.

Therefore you may read that John in his writing to the seven churches of Asia, giveth seven several blessings, as aforesaid.

So likewise he cometh with his message to the seven churches, with seven several titles, and yet all from one God and one spirit.

As thus : First, he writeth to the church of Ephesus with this title, *Saith he, that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.*

These golden candlesticks are the seven churches. Is there any spirit that can walk in the midst of the hearts of the seven churches, but the spirit of Christ, which is God ? Surely no.

Secondly, John writeth to the church of Smirna,

These things saith the First and the Last, which was dead and is alive.

Is not Jesus Christ the First and the Last ? Was not he dead and rose again, and so is alive ? Surely it is. This was the faith of John, and the rest of the apostles, and it is my faith also.

Thirdly, John writeth these things unto the church in Pergamos, *Saith he who hath the sharp sword with two edges.* This sword with two edges, it cometh out of Christ's mouth. I suppose all men that profess the scriptures will confess it.

Fourthly, Unto the church in Thyatira he writeth, *These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass.*

Here the spirit of Christ gives himself forth under the title of his Son-ship, but to the former Churches he gives himself forth under the title of the Fatherhood.

Yet under the title of the Son-ship, he is exceeding glorious, seemingly more glorious and terrible, than under the title of God the Father.

For here *his eyes are like unto a flame of fire, and his feet like fine brass*; yet all this while it is he, the same he which is the First, and the last, that is cloathed with flesh and bone, yet a glorified body in the heavens above the stars.

Fifthly, Unto the angel of the church in Sardis write, *These things saith he that hath the seven spirits of God, and the seven stars.* This he is Christ, the First and the Last, he that was dead and is alive, this is he that hath the seven spirits of God, and the seven stars.

Who can have the seven spirits of God, but he that is God? And who can rule and govern the seven stars, which are the seven churches, but God only?

Sixthly, To the Angel of the church in Philadelphia write, *These things saith he that is holy, he that*
is

is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth.

I suppose that all men who profess the scriptures will acknowledge that this must needs be God ; he which is holy, he that is true, he that hath the key of David, who can shut up the mind of men in ignorance and darkness, as he doth the wise and prudent men of this world ; and no man can open their understandings.

Also he can open the understandings of the seed of faith, and let the light of life shine into their hearts, and no man can shut up their hearts.

And he that can do this, is God : I suppose it will be confest by all, but not believed but by few, yet it is plain in John's Revelation, that this God is no other but Jesus Christ.

Seventhly, To the angel of the church of the Laodiceans write, *These things, saith the Amen, the faithful and true witness, the beginning of the creation of God.*

Jesus Christ is the Amen, the true and faithful witness, he is also the beginning of the creation of God, because he is, and was that God that created the world, and all things therein in the beginning.

According to that saying in scripture, speaking of Christ, *By him the world was made, and without him was nothing made which was made.*

Intimating that there was, nor is any thing created or made by any other God or infinite spirit whatsoever, but by the Lord Jesus Christ only.

Here the seed of faith may see that the Revelation of John, hath set forth Jesus Christ to be *he that is,*
and

and *which was*, and *which is to come* ; and that these seven spirits before his throne, proceeded from Jesus Christ the only wise God, blessed for ever ; yet I declare that it was all but one spirit of God, going forth into the seven churches of Asia, in giving them seven several reproofs, and seven several blessings, as aforesaid, as I have here set down.

Also the Revelation of John hath given, answerable to the seven blessings, seven several titles to this God, according to their several operations and blessings in the seven churches of Asia.

Therefore called *the seven spirits which are before his throne*.

Therefore I have set them down in order as before written.

And because the seed of faith may understand and know that these seven spirits spoken of by John, are no other but that one spirit of Jesus Christ, the only wise God, *he that is*, and *he that was*, and *he which is to come*.

I say, from this Jesus proceeded those seven spirits, and those seven titles are attributed to him *which is*, *which was*, and *which is to come*,

That is, this Jesus is he that by his spirit or grace holdeth,

1. *The seven stars in his right hand, who walketh in the midst of the seven golden candlesticks*. The seven stars, in his right hand is the ministry of the seven churches, and the golden candlesticks are the churches themselves, as aforesaid.

2. This Jesus is he that is the **First**, and the **Last**, which was dead, and is alive.

3. Christ

3. Christ is he that hath the sharp sword with two edges, in that he is the judge of the quick and the dead.

4. This Christ Jesus is he whose eyes are like unto a flame of fire, and his feet are like fine brass.

5. This Jesus is he that hath the seven spirits of God, because he is God, and hath the seven stars.

6. This Jesus is he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and no man openeth.

7. This Jesus is the Amen, the faithful and true witness, the beginning of the creation of God.

CHAP. V.

THUS in some measure I have opened what is meant by *him which is, which was, and which is to come*, and what is meant by the seven spirits before his throne.

It will be necessary to open something what is meant by his throne.

The throne of Christ I declare is where he is, as it is with an earthly king; where the king is, there is his throne, especially where the king doth sit in judgment upon any matters of life and death.

But if he be not there in his own person, yet his arms is set over every place of judicatory, and the judge of that place doth sit under the king's arms, representing the person of the king.

And so the judge sits in the king's throne.

Yet it may be said that the king's throne is there also, for the king's throne is all over his dominions
and

and kingdoms, though he himself be but in one particular place, where his honour, and glory, and greatness may be most manifest.

And that place where his glory is most seen, and where he doth usually sit in judgment, I say that place may properly be called the king's throne.

For if the king were not a person, and had a kingdom, how could he set up a throne in it?

And if there be a throne set up in a kingdom, there must of necessity be a king to sit upon it.

And this king must be the person of a man, else why should we call him a king?

So likewise the Lord Jesus Christ, he being God and man in one single person, he hath a kingdom above and beyond the stars, and he being king of heaven, he hath a throne to sit upon himself.

And many other thrones in his kingdom above the stars for all his prophets, apostles, and messengers which he hath sent in this world.

Even as a king hath many judges and messengers in his earthly kingdom, and the king hath given them many thrones to sit upon which are visibly seen by the eye of sense and reason ;

So likewise the eye of faith doth as perfectly see God their king sitting upon his throne in the kingdom of glory above the stars, and all those prophets, and apostles, messengers, and ambassadors which he hath sent, to sit upon thrones of glory also.

So that there are thrones of glory in heaven, as there are here on earth ; and there is a king of heaven to sit upon that throne of glory, as there

are

are many kings here in earth, which do sit upon thrones of glory here.

Because this world is in many kings hands, therefore divided into many kingdoms; and that is the very cause that earthly kings fight, and kill one the other.

But the kingdom above the stars is but one kingdom, and hath but one king over it, and this king is no other but God himself, which sitteth upon the throne of Glory.

But I shall have occasion to speak something more of thrones hereafter, therefore I shall say no more of it here, only this will give you a little light into it.

CHAP. VI.

AN D because men might be thoroughly convinced that Jesus Christ is the only God, I would have them to consider these places of scriptures, and the interpretation.

And see if they will bear any other sense; and being well grounded upon that, they will understand the whole matter the better.

Therefore I shall pass by some verses in this chapter, I not conceiving them to be of so great concernment as this is.

The 8th verse of this chapter, John meaning Christ, where he saith, *I am alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty.*

D

Here

Here you that have faith to believe, may understand that Jesus Christ is the Beginning and the End, the Lord Almighty.

And as John being in the Isle of Patmos, as he saith in the 9th verse, *for the word of God, and for the testimony of Jesus Christ* ; here John seemeth as if he did suffer persecution for two, that is to say, for God, and for Jesus Christ ; yet in the 10th and 11th verses, he concludes them both in one, saying, *That he was in the spirit on the Lord's-day, and heard behind me, as he saith, a great voice as of a trumpet.*

I would have the reader to observe that the seventh day sabbath which was given to the Jews, was called the Lord's day.

Because it was given by the Lord Almighty to Moses, and by him given to the people of Israel, and so called the Lord's-day.

So likewise the resurrection of Christ, it being the first day of the week, is call'd the Lord's-day also.

Now here being two Lord's days, and yet but one Lord of them both, how shall this matter be reconciled ?

'Thus, the Lord's-day, which was made by the power of his creation, is one thing, and the Lord's-day that is made by the power of his redemption is another.

Because the Lord Almighty was in two several states ; as thus, when he created the world, and made man in his own image and likeness, he himself was a spiritual substance, a body in form like a man, but no flesh, blood, or bone.

This God was when he created man, and all things
else ;

else ; but when God became flesh, he was in another condition, he now having flesh, blood and bone, that he might work a redemption to the seed of Adam, to a more excellent condition than that was wherein he was created, and a more miserable condition to the seed of the serpent, than he was created in.

And this I would have the seed of faith to understand, that the same God which created man, I say, the same God redeemed man ; which thing is two proper and distinct works for one and the same God to do.

Therefore distinguished by two several denominations, of Father and Son.

Neither was it proper for God, after he became flesh, to create any thing.

Neither could God have redeemed mankind to an eternal happiness, but by his becoming flesh,

Neither could any serpent or devil have put God to death, if God had not took upon him the nature of a man.

For the nature of a man cloathes itself with flesh, blood and bone, and so is made capable to be put to death by the seed and nature of reason ; which is the serpent, or devil.

But I shall speak more of God's death hereafter, only this I would have the seed of faith to mind that two-fold condition of God, as aforesaid.

And then you will not stumble at John's saying, *that he did suffer for the word of God, and for the testimony of Jesus Christ.*

As if they had been two distinct things, and so he

doth in some other places in this book of the Revelation, as in chap. i. verse 5, he saying, *and from Jesus Christ, who is the faithful witness, &c.*

Which doth intimate to the seed of reason, as if there were two Gods.

But I declare it is spoken with relation to God's two-fold condition, that is to say, the proper power and work of God, as he was the Father, it was to create.

And the proper power and work of God, as he is the Son, it is to die, and to redeem.

And yet all but one God, but in two conditions, or in two states, therefore set forth by the Revelations in the scriptures under nomination of Father and Son.

Therefore I would willingly have the seed of faith to understand the two-fold condition of God.

And then the scriptures, which doth seem to contradict one the other, will be reconciled in one, and so there will be a great deal of peace arise from the right understanding of the scriptures.

And the cause why there is so much dissatisfaction in reading the scriptures, by the professors now a-days, it is because they understand them not; this I know by experience.

But as I said before, as there was a two-fold state in one God.

So likewise there was two Lord's-days as aforesaid, yet but one God.

But the meaning of John, when he saith, *he was in the spirit on the Lord's day*. I declare his meaning was the day of Christ's resurrection.

And

And this he calls the Lord's day, that is, it was the day of God's rising from death to life, in that death was not able to keep him under; for death doth keep every creature under it; neither could any creature, nor Son of God, overcome death, but God himself.

Therefore Christ must needs be the God the Father of all life, in that he gave life to all creatures in his creation

And nothing could procure, by his death, a resurrection of a new life, and an eternal redemption, but the blood and death of God himself.

Therefore let the seed of faith lay as much trust upon the blood of Christ, believing it to be the blood of God, as they can.

The more weight they lay upon it, the more peace and satisfaction they shall find.

So on the contrary, those that deny and call it blasphemy for a man to say that God did die, I say there is no salvation for such a man, neither will he find any benefit by the blood of Christ, because he looks upon it to be but the blood of the human nature, or the blood of a man, notwithstanding the scriptures are so full to prove that Christ is God, and Christ he died, therefore God did die.

And this Revelation of John is more clear that God did die, than any other scripture, as you may see in ver. 11, of this chapter; in ver. 10, he was in the spirit on the Lord's day; what day that was I have shewn before.

And John heard behind him a great voice, as of a trumpet, in ver. 11, saying, *I am Alpha and Omega,*

Omega, the First and the Last, and what thou seest write in a book, and send it unto the seven churches, &c.

And in ver. 12, John *turned to see the voice that spake to him, and being turned, he saw seven golden candlesticks.* These seven golden candlesticks were the seven churches of Asia, as aforesaid.

And in ver. 13. *And in the midst of the seven golden candlesticks, one like unto the Son of Man, cloathed with a garment down to the foot, and girt about the waste with a golden girdle.*

This great voice which John heard, it being as the sound of a trumpet, came from no other but from Jesus Christ the only God, he being that Alpha and Omega, the First and the last, which bade John write in a book what he had seen.

And in ver. 12. John turned to see the voice, and instead of seeing the voice, he saw him that spake the voice.

And he was *like unto the Son of Man, clothed with a garment down to the foot.*

Now what this garment is, I shall unfold hereafter. There are many other glorious expressions in this chapter, to set forth this Son of Man in his glory, but I shall pass by them, only this I would have the seed of faith to mind, that this Son of Man which John saw in the midst of the seven golden candlesticks, who was cloathed with a garment down to the foot.

I declare it was the same Alpha and Omega, which spake that great voice, and John turning to see this Alpha and Omega, he saw him like unto the Son of Man.

Therefore

Therefore I would have the seed of faith to observe, that there is no seeing of God, the Alpha and Omega, neither by vision nor by faith, but in the form of a man.

Therefore called the Son of Man, so that though Christ be called the Son of Man, yet he is nevertheless God.

For he is the Alpha and Omega, the First and the Last, as you plainly see in verse 17 of this chapter, where he saith, *And when I saw him, I fell at his feet as dead, and he laid his right hand upon me, saying unto me, fear not, I am the First and the Last. I am he that liveth, and was dead, and behold I am alive for evermore, Amen, and have the keys of hell and of death.*

Here you that have faith in the true God, may clearly understand that this Jesus Christ, which is called the Son of Man, is the Alpha and Omega, the First and the Last.

Also it may be as clearly understood by the seed of faith, that God did die.

For if God be Alpha and Omega, the First and the Last, as I think all men will confess, then I say the same Alpha and Omega, and the same First and Last, is he which was dead, and is alive for evermore.

And was there any God that suffer'd death and rose again, but Christ?

Hath any God the keys of hell and of death in his hands, but Christ only?

And that you may see the truth of this, that Christ is Alpha and Omega, the First and the last, though become a son, having flesh, blood and bone, that
he

he might be capable to suffer the pains of death, as aforesaid.

Yet he is looked upon by the eye of faith, to be the First and the Last, the Lord Almighty, he being the same as the prophets prophesied of, as you may see Isaiah xli. 4. *Who hath wrought and done it, calling the generations from the beginning? I the Lord the First, and with the Last, I am he.*

So likewise in Isaiah xliv. 6. *Thus saith the Lord, the king of Israel, and his redeemer, the Lord of Hosts, I am the First, and I am the Last, and besides me there is no God.*

I would have the seed of faith to understand that this Lord and this God, which is the First and the Last that Isaiah speaketh of, is the same that John speaketh of in the Revelation, only the prophet speaketh of him as he was in the condition of the Father, and was to redeem his people from their sin ; but John speaks of him as he is a Son, and that he hath suffered death, and redeemed his people.

And so John calls him the First and the Last, for as he was a son, and suffered death, but is now alive for evermore, Amen.

Yet all but one God, even the man Christ Jesus, who is that Alpha and Omega, the Beginning and the End, the First and the Last, he who was dead, and is alive, and behold he is alive for evermore.

And no other God hath the keys of hell and of death, but Christ only, which he hath purchased by his own blood ; his blood being no less than the blood of God, the Alpha and Omega, the First and the Last, as aforesaid.

CHAP.

CHAP. VII.

IN verse 19 of this chapter, John is commanded *to write the things which he had seen, and the things which are, and the things which shall be hereafter.*

To whom he was to write, it was to the seven churches of Asia, and in verse 20, which is the last verse of this chapter, he interprets what the seven stars, which he saw in Christ's right hand is, and what the seven golden candlesticks are, therefore I shall say no more of it here.

And as for what John did write to the seven churches of Asia, it is set down in the two chapters following; those two chapters treating only upon the seven churches of Asia, and the chief things in those two chapters I have interpreted already, and the chief things which are of most concernment in the first chapter I have also interpreted; therefore I shall go to the fourth chapter; but I suppose it will be necessary to the reader for me to shew what a resemblance and likeness there is between the seven churches now in Europe, in these our days, and the seven churches of Asia.

And how the angels of the seven churches, which are the ministers or speakers, do agree with the seven angels of the seven churches of Asia. I have spoken something of them in the interpretation of the Eleventh of the Revelation, but I shall speak a little more of them here, because it is something necessary to inform the reader.

Therefore mind the distinction between the one and the other.

E

We

We read that the seven churches of Asia had seven several names, as may be read, and according to their good practice, or their bad, they were either reprov'd or commended, as I have shew'd before.

So likewise the ministers of the seven churches of Europe, may be called seven angels, for the ministry of every church, let it be one or more, it is called but one angel.

And every one of these seven churches hath a several ministry, therefore distinguished by these several names, as followeth :

1. Papist. 2. Episcopacy. 3. Presbytery. 4. Independent. 5. Baptist. 6. Ranter. 7. Quaker. Now the ministry of these seven churches of Europe, though they be angels, yet they are but anti-angels, in opposition to the seven true angels.

Neither are the seven churches themselves true churches, but anti-churches, in opposition to the seven true churches in Asia.

And the reason why these churches are not true churches, is, because they have no true ministry ; and the cause why they have no true ministry, is, they have no commission from God to preach the everlasting gospel, as the angels of the seven churches of Asia had.

For there can be no true church without a true minister ; for a true minister having a commission from God, maketh a true church.

But those that receive their commission from man, which is not sent of God, is no true minister, neither is his church any true church.

And

And as for those who take upon them to be ministers of the gospel, without a commission either from God, or from man ; when I say man, I mean from the king, or head magistrate, who gives commissions to men to be preachers.

I say that these men who take upon them the ministry by reading the letter of the scriptures, or by any natural learning, wit, or light within, or gift whatsoever, without a commission from God.

I say, they are worse than those who have their commission from the magistrate, as the Baptist, Ranter, and Quaker ; these three have no commission to preach the everlasting gospel, neither from God nor from man.

Yet they are ministers of those three churches, and so called angels ; so that there are seven angels of the seven churches of Europe, as there were of Asia.

That is to say, the angel of the church of the Papist, the angel of the church of Episcopacy, the angel of the church of Presbytery, the angel of the church of Independents, the angel of the church of Baptists, the angel of the church of Ranters, and the angel of the church of Quakers. These seven churches having all of them a ministry differing one from the other in point of practice and discipline ; but in point of doctrine they all agree.

For as to that, they are all ignorant of the true God, therefore cannot preach true doctrine, they having no commission from God, as aforesaid.

Likewise the angels of the seven churches of Asia, they did all of them differ one from the other in point of practice and discipline, but did all agree in point of doctrine.

They having the knowledge of the true God. And why did they know the true God? Because they had a true ministry to preach unto them. And why was their ministry true any more than these now a-days?

Because the angels or ministers of the seven churches of Asia, received their authority and commission to preach from heaven, which was from Christ himself, after he was ascended, as you may read in the Acts, and as I have largely opened in the Interpretation of the Eleventh chapter of the Revelation.

But the seven angels or ministry of the seven churches of Europe, take up their ministry by tradition, imitating the true ministry as aforesaid.

Therefore but anti-angels, seeming to be true, but are not; neither will that ministry which taketh it up by tradition, having no commission from God, receive that blessed reward as the angels of the seven churches of Asia shall, but altogether to the contrary.

For when they shall say, *Lord, we have preached in thy name, and prayed in thy name, and cast out devils, and have done many wondrous things in thy name*; Christ will say, *Depart from me ye workers of iniquity, I know you not*; for Christ will not know those which he doth not send.

For it is a dangerous thing for a man to take upon him to be a minister of Christ, when as he sent him not; but this hath been the practice and custom of men so to do these thirteen hundred and fifty years.

And this traditional ministry of the seven churches of Europe, are the seven anti-angels which were to sound

sound after the ten persecutions, whereof six of them have sounded already, and the seventh doth now sound ; the Quakers ministry being the seventh and last anti-angel that will sound till time be no more.

Their ministry seeming to carry the most pure shew of righteousness of life, but the worst and most cursed of all the seven churches in Europe, in point of doctrine.

For their ministry doth deny both the Father and the Son to be a person in the form of a man without them ; for they have got God and Christ all within them, so that they mind no person of Christ without them.

As I have opened more large in the Interpretation of the eleventh chapter of the Revelation, and in the Quakers neck broken, where I have shewn that they are led and guided by the spirit of Anti-christ more in point of doctrine, than any other of the six churches aforesaid

And the Quakers ministry being the seventh and last anti-angel that will sound in opposition, or by way of imitating the seven angels of Asia ; for there must be seven anti-angels, as well as seven true.

That is, there was a ministry that had a commission from Christ, to preach unto the seven churches of Asia, and that was a true ministry ; there is also a ministry of the seven churches of Europe, which have no commission from Christ to preach, therefore not true.

Yet called seven angels, by the Revelation of John, in chap. x. ver 7, where he saith, *But in the days of the voice of the seventh angel, when he shall begin*

begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

I would have the reader to understand, that John did not mean when the seventh angel of the church of Asia sounded, that then the mystery of God should be finished; for the seven angels of Asia sounded many hundred years ago, and yet the mystery of God was not finished then.

But his meaning was when the seven anti-angels sounded, who have no commission to preach, then the mystery of God should be finished, as he had declared by his prophets.

Now I would have the reader to understand, that preaching is called, by the Revelation of John, a sounding: And doth not the ministry of the seven churches of Europe lift up their voices, as with a trumpet?

As if they were true ministers of Christ, when as they do but imitate the true angels sounding; for the ministry of all the seven churches of Europe are false, because they have no commission from Christ to be preachers, as aforesaid.

Yet the ministry of every church is called an angel, but they are but anti-angels, as aforesaid.

But some may say unto me, if the ministers and speakers of the seven churches of Europe be all false for want of a commission from God, What will become of all the people who are congregated and joined to their several ministries?

To this I answer; That there is a remnant of the elect seed in every one of these seven churches of Europe that will be saved, because the election of
God

God standeth sure ; but this I must tell you, that there is no man or woman that is congregated or joined to any of these seven churches, that can have the assurance of eternal life abiding in them, while they live in this world.

For how is it possible that the sheep should know their eternal happiness, when as the shepherds do not know their own salvation, no not one of them ?

Therefore according to my revelation and faith, I cannot see by the rule of scriptures, that any of the ministers or speakers of the seven churches of Europe now a-days, that can be saved, though some of their members may.

This may, and will be thought an hard saying of me, but I cannot help it ; neither do I speak it out of any ill will to ministers or speakers, but could rather be found a liar in this point.

But I being commissioned of God, and finding the prophets and apostles of old to speak so much against those, who take upon them to be messengers, ministers, ambassadors, and preachers of the everlasting gospel, without a commission from Christ, they are more guilty of spiritual high treason than any other men ; so according to the faith of the prophets and apostles, and my faith, I cannot see how any counterfeit ministers of what church soever, should be saved in the day of account.

For if it be such a dangerous thing to be a false prophet, or a false Christ, why should it not be as dangerous a thing to be a false minister, to go before he is sent ?

And let ministers take this by the way, and
though

though the civil power doth uphold and maintain them, yet when they die, God will not uphold them in it. Neither will their consciences justify them in it ; but you must lay down your lives under the fear of eternal death, because you went to preach the gospel, and was not sent of Christ.

Likewise you see that false Christs, and false prophets have been punished in all ages, by the civil magistrates and the priests together.

And so they served the true Christ, and the true prophets ; all of them were persecuted as false.

But it is seldom known that a minister was persecuted as he is a minister, not by the magistrate, but for some other misdemeanor, or for speaking evil of the civil power, but not for his preaching without a commission from God.

Therefore his punishment will be no less than eternal damnation.

I speak this not only to the ministry of the nation, but to the ministry of all the seven churches now in Europe ; for they do all of them preach without a commission from God, and run into the ministry before they were sent, which will be counted by the Lord Jesus but a work of iniquity.

And what will be the wages of such a work but eternal damnation ? I know I shall offend the ministers and speakers of all the seven churches aforesaid, but seeing they be all false, they may bear the better with me, and with one another ; for they will have wages all alike.

For as I said before, according to the faith of the prophets and apostles, recorded in the scriptures,
and

and according to the faith which I have in the scriptures, there will be no salvation found for none of the ministers and speakers of the seven churches aforesaid; except any of them be persuaded in their own minds to lay it down before they die, and so come to the knowledge of the true God.

For this I do affirm, that no man so long as he doth exercise the office of a minister without a commission from God, he cannot be in the state of salvation; then of necessity he must be in the state of condemnation. And this will be the condition of all the ministers and speakers of the seven churches aforesaid.

And the Quakers ministry being the seventh and last anti-angel that will sound, until the end of the world.

And when the voice of this angel did begin to sound, the mystery of God is finished, as he hath declared by his servants the prophets.

That is, the declaration of the mystery of God is, and will be finished in the days of the seventh angel.

Which voice is the ministers of the Quakers, as I have opened in the Interpretation of the eleventh of the Revelation, therefore I shall say no more of those seven churches now; that being the purest angel of all the seven in respect of righteousness of life, though the worst of all in point of doctrine.

And the Quakers ministry doth deceive more than any of the other six; for they are so angel and God-like, that if it were possible would deceive the very elect.

For every one that hath but one eye, that is the
F eye

eye of reason, may see that all the other churches hath such a deal of corruption, superstition, unjustice, idolatry, and many other wickednesses, which reason itself doth judge cannot be the way of God. And that is the very cause that when people have been unsatisfied in the way of worship in the other churches, they have declined from them, and have turned Quakers, they being more pure in life; for pureness of life giveth more peace to the mind of man than wickedness doth.

For every action hath a reward in itself, whether it be good or bad; for he that doth suffer persecution for his conscience, is more to be justified than he which persecuted for conscience sake.

Yet nevertheless the reward of eternal life, it belongeth only unto the act of faith in the true God, which the Quakers ministry doth not teach, notwithstanding their purity of life, &c

CHAP. VIII.

NOW I have opened something what is meant by the seven churches, and the angels sounding; in the next place I shall come to open or interpret some chief sayings in the fourth chapter of John's Revelation.

In the first verse of this chapter, *John looked, and behold a door was opened in heaven, and the first voice which he heard, was as it were of a trumpet talking with him, which said, Come up hither, and I will shew thee the things which must be hereafter.*

I would have the seed of faith to mind the interpretation

pretation of this chapter, and they will better understand the meaning of the fifth and sixth chapters.

First it is to be understood that John saw these great and glorious things by way of vision.

Now I would have the reader to understand, that visions are hard to be interpreted by one that never saw them.

Yet as far as the revelation of faith can open them, I shall do it ; which I know is more than any man in the world can do at this day, or shall hereafter, to the world's end.

Therefore if the reader doth but understand the spiritual substance, and meaning of John's visions, though not every particular circumstance, I say, it will give full satisfaction to the mind of man as to the scriptures, and to their eternal salvation.

The first thing that John saw in his vision, it was a door opened in heaven : Now I would have the seed of faith to understand that there is a door belonging to heaven, and a door belonging to hell.

Therefore called in scripture the gates of heaven and of hell, as Christ said unto Peter, *I have given thee the keys of heaven and of hell.*

So likewise when the five foolish virgins came to the door where the bridegroom was, but the door was shut upon them, so that they could not come into that eternal marriage.

So that there is a door belongs to heaven, also there must be somebody to open this door.

It is much like unto a king's palace, where no inferior person can see into it, except the door-keeper do open the door

There is no earthly king's palace but hath a door to it, neither can any man see into it, except the door be opened.

Now as there is a door of earthly substance which may be seen and felt, belonging to every earthly king's palace, the palace being earthly also, though decked and set forth very gloriously to the eye of sense and reason, because it belongeth to reason's kingdom;

So likewise there is as real an heavenly palace above, and beyond the stars, where Christ the king of heaven doth sit upon his throne.

Also there is a door belonging to it of a spiritual and heavenly substance, which may be seen, felt, and understood by the eye of faith, as the other is by the eye of reason.

Therefore it is said in scripture by the apostles, *we speak the things which we have seen, which we have heard, which we have tasted, which we have handled, of the word of life.*

So that there is as real a spiritual substance to be seen, tasted, and handled by the seed of faith in the mind, as there are temporal things by the seed of reason.

Likewise Christ is called a door himself, and he hath the key of David, who openeth and no man shutteth.

And this is he that opened the door of John's understanding, and let him see in a vision the glory of heaven, and him that sate on the throne, as you may see in verse 2. For as soon as ever John had heard the voice, that is, as soon as ever the door of his understanding

understanding was opened, the door of heaven was opened also.

And the door of heaven being opened, there was presented, in a vision, to his sight, few things that must be hereafter.

Now what those things which must be hereafter are, they are signified in the vision in the chapters following ;

For the voice which talked with John in the vision, bid him come up hither, and I will shew the things which must be hereafter.

And immediately John was in the spirit, that is, he was so ravished and wrapt up in his spirit, with the sight of heaven, and the glory thereof in the vision, the door of heaven being opened, that he was as Paul was, whether in the body, or out of the body, he could not tell.

For John did see things unutterable, for indeed the things of God's becoming flesh, and suffering death, and the glorious effects thereof, they are unutterable ; that is, the tongue of man cannot explain it, not as it is in itself.

But men that have written the Scriptures, and have had visions and revelations of these heavenly things, they have expressed them to the capacity of man, as they could by words.

So that men might believe the things of God, which are spiritual and eternal, by words of mortal men like themselves,

As men do understand one another in the things of this world.

And the gift of interpretation of scriptures, which
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was written by revelation and vision, I say it is more profitable to man than the scriptures themselves.

For what profit is it to a man to read another man's revelation or vision, and know nothing of it himself? Therefore interpretation of scriptures is the best, and most profitable gift unto the seed of faith now a-days, to lead them unto their eternal rest.

Therefore to unfold something more of John's vision in verse 2. *And immediately he was in the spirit, and behold a throne was set in heaven, and one sate on the throne.*

And in verse 3, he tells what he was like that sate on the throne; and in verse 4, he saith, *And round about the throne were four and twenty seats, and upon the seats John saw four and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold.*

And in verse 5. *There were seven lamps of fire burning before the throne, which are the seven spirits of God.*

And in verse 6. *And before the throne there was a sea of glass like unto chrystal, and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.*

And in verse 7. *And the first beast was like a lion, and the second beast like a calf, and third beast had a face like a man, and the fourth beast was like a flying eagle.*

Verse 8. *And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*

Verse

Verse 9. *And when those beasts gave glory, and honour, and thanks to him that sate on the throne, who liveth for ever and ever.*

I shall give a short interpretation of these things afore-mentioned. In verse 2. John saw a throne in heaven, and him that sat thereon.

You may remember how I have shewed before, that there are thrones in heaven, as there are here in earth, and there is a throne in special for the king of heaven, as there is for a king here on earth.

And he which John saw to sit upon the throne in heaven, it was no other but the Lord Jesus Christ, as aforesaid.

Though John doth set him forth in verse 3. *That he was to look upon like a jasper, and a sardine stone,* with other glorious expressions ; which is only to set forth the glory of him that sat upon the throne.

And in verse 4. *Round about the throne were four and twenty seats, and upon the seats were four and twenty elders sitting, cloathed in white raiment, and they had on their heads crowns of gold.*

It is much like unto the throne of an earthly king ; for an earthly king hath many seats for his nobility to sit on round about the throne, where he seats himself.

And the nobility do sit in those seats, according to their degree and place.

Likewise the nobility have crowns of gold upon their heads, though not so absolute crowns of gold as the king himself.

Yet they have a resemblance and likeness of crowns, signifying that they are of the blood royal.

So

So is it in heaven, the four and twenty elders being of the blood royal, coheirs unto the kingdom of heaven, they have seats to sit upon round about the king's throne.

And as for the four and twenty elders what they are, I have opened at large in the Interpretation of the eleventh of Revelation.

Therefore I shall not speak of them here : but as for their being cloathed in white raiment, the meaning of that is this :

They were cloathed in their minds, while they lived in this world, with the righteousness of faith, which purifies the heart ; and not by the righteousness of the law ; for by the deeds of the law shall no flesh be justified ; but by the righteousness of faith is every true believer justified.

And these four and twenty elders being justified by faith, in the blood of the Lamb, they may be said to be cloathed in white raiment.

That is, they are pure and white in their souls, by being washed in the blood of the Lamb, by faith, as aforesaid.

They have no guilt of sin upon them at all, &c.

And in verse 5, it is said, *That there were seven lamps of fire burning before the throne, which are the seven spirits of God.*

The meaning of those seven lamps which burned before the throne, I declare they were the seven churches of Asia.

That is, the souls of the true believers, which were of the seven churches of Asia, were those seven lamps which burned before the throne.

And

And the seven spirits of God are those several gifts of grace, which he gave to the seven churches of Asia, as aforesaid.

And that grace of faith and love, which God gave to the seven churches of Asia, it burneth in the lamps of their souls, before the throne of God to eternity.

For every soul is a lamp for the fire of God's love to burn in, if there be but oyl in your lamp, that is, if there be but faith in the heart.

It will be a glorious place for the candle of the Lord, which is the spirit of God, to burn in, and happy will that man be that hath his lamp burning before the throne of God, as these seven churches of Asia shall.

For this I would have the seed of faith to understand, that John speaketh of things to come as if they were in present being.

For visions and revelations speaketh of things at a distance, as if they were in present sight.

Because God and faith knows that time will be swallowed up into eternity.

Therefore it is that John doth say in his vision, that he saw such and such things already, when as the things which he speaketh that he saw, were not accomplished at that time, nor many of them not as yet.

But however they will be accomplished, because God is truth, and will not frustrate the faith of his prophets, apostles, and saints

But according to their faith it shall be unto them.

So much concerning the seven lamps and the seven

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spirits

spirits of God, I suppose the seed of faith may understand the true meaning of it.

CHAP. IX.

IN verse 6, John saith, *And before the throne there was a sea of glass like unto chrystal, and in the midst of the throne, and round about the throne, were four beasts, full of eyes before and behind.*

Here you that have faith, may see that there is in heaven, above the stars, a chrystal sea like unto glass, or a sea of glass like unto chrystal ; that is, the glorious water or sea above the stars is set forth by those things which are most pure, and most esteemed of by the reason of man here in the kingdom of this world, but as certain as there is a sea and waters in this world, else the creatures therein could not live.

So likewise there is a sea and waters above the stars, though of another nature, differing from this here below, yet they are real substances as these are.

But because mortal men cannot declare, nor make known the nature and substance of them, neither can mortal man understand it, if it could be declared.

Therefore the Revelation of John calls it a sea of glass like unto chrystal, because chrystal is highly esteemed of by the reason of man.

But however, it is for certain that there is a sea and waters above the stars, let it be like what it will.

For this I would have the reader to understand, that the things which are, were not made of things which do appear, according to Paul's words, then
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of necessity they must be made of things that do not appear, that is, of things above the stars, from whence the original of all life came.

But in what condition things were, and are in their heaven, no man can tell, but by faith.

Therefore if the revelation of the spirit of faith will call the waters above the stars *A sea of glass like unto chrystal*, who shall gain say it?

Neither is it to be looked upon as an allegory, as many do vainly imagine, but a real spiritual substance.

For this must be understood by the reader, that God created or made all creatures of something; he had matter and substance to make every creature of.

He did not make living substances of an allegory; that is, as if we should say God made all things of nothing;

For an allegory is nothing, and of nothing comes nothing.

Yet the vain imagination of wise and learned men have not been ashamed to say, that God made this world of nothing; but I shall let that pass.

Again, what should be the meaning of the *four beasts full of eyes before and behind*?

These four beasts which John saw in his vision in the midst of the throne, and round about the throne, I declare they were four good beasts;

That is, they were four good kings; and if there were four thousand good kings, yet they are all reckoned but into four: all good kings are included in these four.

These four beasts do signify the four monarchies,
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that is, all the good kings that acted well, and had faith in the true God, under the four monarchies, are called by the Revelation of John, the *four beasts full of eyes before and behind*.

Now what particular persons these four beasts were, the Revelation of John gives no light into :

But this I say, that king David was one of these four beasts, he being the first beast, that was like a lion, he being of the tribe of Judah, from whence the sceptre should not depart until Shiloh come.

This Shiloh being Christ, the root of David, he is called *The lion of the Tribe of Judah*, as may be read in Revelations, v. 5. And David being of the tribe of Judah, and he being chosen king by the Lord Jesus the Almighty God, as he was the Creator.

Who afterwards became a child, as Isaiah saith, and so called *The Son of David, of the tribe of Judah*.

When as indeed he was David's lord ; he was David's lord as he was the creator :

But as he took upon him the seed of the woman, which is the nature of man, he became a little child, and so God became flesh ;

And he being of the tribe and lineage of David, as he is a Redeemer, he may be, and is called *the son of David*.

And what ever David did in point of war, it was justified by Jesus Christ, as he was his Lord ;

For it is said in scripture, *That David walked with a perfect heart before the Lord in all things, only in the matter of Uriah*.

And David being the first king that wrought righteousness before the Lord in all his war, and he being
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of the tribe of Judah, he is called by the Revelation of John the first beast that was like a lion ;

For he acted as in the person of Christ, who is the lion himself of the tribe of Judah, as Jacob did prophesy when he blessed his sons.

Now I would have the reader to understand, that all these four beasts spoken of here, they were men, though they be called by the Revelation of John, beasts.

Also he doth distinguish them into four several forms ; *the first like a lion, the second like a calf, the third beast had a face like a man, and the fourth beast was like a flying eagle.*

These four beasts, as I said before, were all men, and not only so, but good men ; only this I would have the reader to mind that they are called beasts, in relation to the work that they were to do.

And so they acted after that manner as such beasts use to do.

As the nature of a lion is to destroy and tear in pieces.

And the nature of a calf is to act simply and foolishly, and yet innocent also.

Now the third beast had a face like a man, that is, he acted as a rational man by wisdom and policy.

And the fourth beast was like a flying eagle, that is, he acted in swiftness and strength, and according to other properties that are in an eagle.

And so according to the natures and properties of these four beasts, did men act, and do act in this world ; therefore called four beasts, when as they were no other but men.

But

But I shall leave the distinction of the persons of the other three to those that are better read in histories than I am.

Neither is it revealed unto me who the persons were ; therefore I shall speak no more than is revealed unto me ; but the reader may understand what the four beasts are, by what is afore-written, therefore I shall say no more of it, but go unto verse 8.

CHAP. X.

IN verse 8, it is said, *That the four beasts had each of them six wings about them, and they were full of eyes within, and they rest not day and night, saying Holy, holy holy Lord God Almighty, which was, and which is, and which is to come.*

The chief things in this verse to be known, are what is meant by those six wings which the four beasts had, which were full of eyes within.

The meaning is this, that each of these four beasts had six wings, that is they had six wings apiece.

And these six wings apiece, it was the spirit of revelation which gave them wisdom, to order and manage the affairs of their battles.

And these six wings were employed thus ;

Two of them were to be employed before, in the fore-front of the battle.

And two of them were to be employed in the rear, or hinder part of the army, lest the enemy should come upon the back of them.

And the other two wings were to be employed in the middle, that in case their enemy should put them
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to the worst both before and behind, that they might fly away with those two wings in the midst.

And this was very good revelation and wisdom, and called by the Revelation of John, *six wings* ;

For the scriptures doth call revelation and good counsel, *wings* ; as that saying, *Revel. xii. 14*, it is said, *There was given unto the woman two wings of a great eagle, that she might flee into the wilderness.*

Which wings were no other but Revelation, as I have opened in the Interpretation of the Eleventh of the Revelation.

And where we find in the scriptures that God hath commanded his prophets and apostles to fly from one place to another, in case of persecution, it is not meant that God would give them wings to fly.

But he will give them wisdom and revelation to get from it.

And in this sense they may be said to have wings to fly away ;

And in this sense the four beasts aforesaid, may be said to have each of them six wings.

And as for *their being full of eyes within*, that is, they had a spirit of discerning both of spiritual and of temporal things.

Therefore it is said, *that these four beasts full of eyes before and behind*, that is, they had the eye of faith before, and the eye of reason behind.

That is, they did discern by the eye of faith before, the things of God, and how he became flesh, and shed his blood, as afterwards is expressed by these four beasts.

And

And the eye of reason being behind, it did discern and see how the matters went in this world.

For tho' it be said they were full of eyes, yet they had but two eyes apiece, that is, the eye of faith, and the eye of reason. But neither of these two eyes did offend them, as it doth many thousands now a-days.

And because the seed of faith may not stumble at this interpretation, because I say there were but two eyes, when as John saith *they were full of eyes*.

You may remember that I have written before concerning the seven spirits of God, and yet but one spirit.

Only that one spirit had seven several workings in the seven churches of Asia.

So likewise these beasts having but two eyes, yet they were full of discerning both of spiritual and temporal matters.

For the eye of faith did see up into heaven, and the glory thereof; and the eye of reason did see the utmost parts of this world here below.

For these two eyes did see as much as could be seen; if they had had forty eyes, they could have seen no more.

But in regard they did see so much, they are said by the revelation of the spirit, *that they were full of eyes before and behind, &c.*

Again it is said, *That these four beasts rest not day and night, saying Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*

That is, they cease not to give glory, honour, and thanks to him that sate on the throne, who liveth for ever and ever.

I would

The Whole Book of the Revelation. 57

I would have the seed of faith to observe, that these four beasts give glory and honour unto Christ here, as he was God the Father.

As Isaiah vi. 3, where it is said, *And one cryed one to another, and said, holy, holy, holy, is the Lord of Hosts, the whole earth is full of his glory.*

Likewise the four and twenty elders fall down before him that sate on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, *Thou art worthy, O Lord, to receive glory and honour, and power, for thou hast created all things, and for thy pleasure they are and were created,* Revelations iv. 10. 11.

Here you may see that the four beasts and the four and twenty elders give glory unto Christ the only God, as he was the Creator, and in the condition of the Father.

He being the Lord Almighty, the Lord of Hosts, the Alpha and Omega, the First and the Last ; he that liveth for ever and ever, in that death could not keep him under, as aforesaid.

But in chap. v. the four and twenty elders give glory unto this Christ, the only God, as he is a Son, and hath redeemed them, and so doth the four beasts also.

And as for the four and twenty elders, I shall say nothing of them here, because I have spoken of them in the Interpretation of the eleventh Chapter of the Revelation.

So I have given the interpretation of the chief things in chap. iv. of John's Revelation, I shall go unto chapter v. and give the interpretation of the chief things in that also.

CHAP. XI.

IN chap. v. verse 1, *John saw in the right hand of him that sate on the throne, a book written within, and on the back side sealed with seven seals.*

Why doth John say he saw in the right hand of him that sate upon the throne a book written within, and sealed on the back side with seven seals, when as he that sate on the throne was no other but God, the Creator of all things?

And Jesus Christ is he that created the world, and all things therein, as aforesaid.

And yet he that had the book in his right hand, was not to open the book, nor to loose the seals thereof.

The meaning is this, that Christ Jesus as he was God the Father, and Creator of all things, it was not his proper place and work to open the book with seven seals;

For it doth belong to him, as he is God the Redeemer.

For, as I said before, God did, and doth act according to the two-fold state and condition he was in.

So that he had the book of life in his right hand, as he was God the Creator; but as he is God the Redeemer, he must take the book out of his own right hand, and open it, and loose the seals thereof.

For John in his vision did see Christ to sit upon
the

the throne, as he was God the Father, and the Creator.

Also in his vision he saw Christ sit upon the throne, as he was God the Son, and as he suffered death, and so redeemed mankind.

And in like manner he and the elders give thanks and praise unto him, as he is the Creator.

And sometimes they give thanks unto him all together, as he is the Redeemer.

Yet all but one God, however it doth seem by John's vision, as if there were two, when as it is spoken with relation to a two-fold state and condition in God.

But who can understand but the seed of faith?

Therefore I would not have the seed of faith to stumble at these sayings of John, which doth here and there speak as if there were two Gods.

But consider, he speaks it but by way of vision, and all visions can never be understood so clear and plain as interpretation is.

For I am certain that John did believe in no other God but one, even Jesus Christ the only wise God, blessed for ever and ever, though spoken of with relation to a two-fold condition, as I have shewed before.

This book which was in Christ's right hand, as he was God the Father, I declare it was the book of life, wherein was written the names of all the elect seed of all the seven churches of Asia, and of all the elect seed of the seven churches of Europe.

I say, the elect seed are all written in that book of life which is in Christ's right hand, and the seven

seals on the back side of this book, they were the seven visible churches of Asia.

That is, they were sealed up by the doctrine and faith of the gospel; they received the holy spirit of promise, whereby they were sealed in their souls with the holy spirit of promise, that they were redeemed unto eternal happiness, by the blood of the Lamb.

And this I say, that the witness of the spirit of faith, in the conscience here in mortality, it is but a sealing up to the day of glory.

Therefore what assurance, witness, or sealing so ever a man hath in his soul, in this life, it is called by the Revelation of John, *but a seal on the back side of the book of life.*

For those seven churches of Asia were sealed with the holy spirit of promise, in that they believed the doctrine of Christ's death and resurrection, and so they were sealed in their hearts with the assurance of eternal life, their names being written within the book of life.

And because there were seven churches of Asia, which did truly believe, and were sealed in their souls with the assurance of everlasting life,

They are called *seven seals on the back side of the book of life.*

For all sealing of this side of death, it is called but sealing on the back side of the book of life.

For it is much like unto a book or letter, the matter and substance is within the letter or book, but the seal is without, or on the back side:

But he that breaketh open the seal of the letter or book, he seeth what is within.

So

The Whole Book of the Revelation. 61

So is it with Christ, he having the Book of life in his right hand; wherein the elect seed are written, and the assurance of faith which is the elect seed of the seven churches of Asia had, and as others have, are called *the seven seals on the back side of the book of life.*

Which no man in heaven nor in earth could open the book, nor loose the seals thereof, but Christ as he is God and Redeemer.

You that have faith may see what is meant by the book, and by the seven seals on the back side. &c.

CHAP. XII.

IN verse 2. *John saw a strong angel, proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?*

And in verse 3. *And no man in heaven, nor in earth; neither under the earth, was able to open the book, neither to look thereon.*

I shall pass by these two verses, there being but little matter of concernment in them, but I shall go to verse 4.

And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon.

Here John was at a hard set in his vision, when he saw God have a book in his right hand, and no man in heaven, nor in earth could open it, nor read it.

There was cause enough for John to weep, because that book was the book of life, and many thousands and millions of souls were written in that book.

As he afterwards maketh mention of, and many that

that had suffered persecution unto the death, which were slain under the altar, who suffered for the testimony of Jesus, whose names were written in the book of life.

And if this book should not have been opened, the condition of the saints would have been sad, which suffered all those things for the name of Jesus, who loved not their lives unto death, who had their names recorded in the book of life.

That at the general day of God's account, when he shall make up his jewels, their names being written in the book of life.

They may have that blessed reward which God did promise, and they did faithfully believe, and expect:

But if none could have opened the book, neither in heaven nor in earth, what benefit would they have had for all their faith and sufferings?

This was enough to make John and all the other prophets and believers to weep also, if there should be none found neither in heaven nor in earth, that could open the book of life.

But in verse 5, one of the elders said unto John in the vision, *Weep not, behold the lion of the tribe of Judah, the root of David hath prevailed to open the book, and to loose the seven seals thereof.*

One of the elders puts John in good comfort again; for there is one found now that can open the book, and read it also.

This is that lion, as *Jacob* prophesied of, *Gen. lix. 9*, as I have spoken of before.

This lion hath prevailed to open the book.

He openeth the book as he is God the Son,

And

The Whole Book of the Revelation. 63

And as he became a Son, he is called the *lion of the tribe of Judah*; and as he is God the Son, he is called a Lamb.

And as he was God the Son, he suffered death to redeem his people.

And as he is a Redeemer, he hath prevailed to open the book, and to loose the seven seals thereof.

That is, as he is the Redeemer, he hath power to raise every one of them again that are written in the book of life.

That is, all the seed of faith which are elected in the secret decree and council of God, as he was the Creator.

And as he is the Redeemer, he hath power to give life everlasting to every one of the seed of faith, who were written in the book of life.

And when John saw there was one found in heaven that could open the book, he gave over weeping.

For one of the elders had shewed him in the vision one that could open the book, and loose the seven seals thereof.

For in verse 6. *John beheld, and lo in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns, and seven eyes, which are the seven spirits of God, sent forth into all the earth.*

This Lamb which John saw in the vision in the midst of the four beasts and the elders, it was Christ.

This I suppose all men that profess the scriptures will confess it.

Now observe that this Lamb which stood as it had been slain, it was no other than God himself;

For

For this Lamb had seven horns and seven eyes ; now these seven horns which the Lamb had, it was the faith and patience which the seven churches of Asia had, which did enable them to go through their sufferings with cheerfulness,

For when a man doth suffer for his faith in God patiently, and willingly, he destroyeth his enemy more in submitting unto suffering, or death itself, than if he should resist his enemy.

And this doth become a horn to push the persecutor's soul.

Thus it was with the seven churches of Asia, they were by their faith and patience made able to suffer persecution and death itself.

Which became as seven horns to push and gall the souls of their persecutors.

For though the horns of a Lamb doth but little harm to the outward flesh, yet when they get within the flesh they will gall very much.

That is, when the horn of suffering for righteousness gets into the mind and soul of the persecutor, it doth gall his soul exceedingly with the fear of eternal damnation.

This I think experience will shew the truth of it.

For the Quakers and others who suffer for a lie, yet they think they suffer for truth ; and the persecutors know no other but that they do suffer for truth.

Therefore the sufferings of the Quakers cannot choose but push and gall the persecutors consciences ;

The Quakers being so stedfast and confident in their way, who do not fear their lives unto the death.

This

This suffering of theirs doth trouble and molest the minds of the civil powers ; which doth shew that suffering in innocency, though for a lie, it will be a horn to push and gall the souls of the persecutors.

Then how much more would they push and gall if they suffered for truth ?

That is, if their ministry which provoke them to meet contrary to the parliament's order were true, as the ministry of the seven churches of Asia were.

But it is not ; therefore they suffer for a lie, yet the persecutor not knowing it, he is, and will be pushed and galled in his soul with the fear of eternal death, for doing it.

CHAP. XIII.

NOW it is to be observed, that *this Lamb that was slain had the seven horns, and the seven eyes.*

Now these seven horns, as I said before, which the Lamb had, they were the sufferings of the seven churches of Asia, in the ten persecutions.

According to that saying of John's Revelation, ii. 10. he giving an exhortation to the church in Smirna, that they should fear none of those things which they should suffer.

Behold the devil shall cast some of you into prison, that ye may be tryed, and ye shall have tribulation ten days.

Now this devil that shall cast some of them in prison, I shall shew what he is hereafter.

But as for the ten days tribulation which the
I saints

saints should suffer, it was spoken with relation to the ten persecutions.

And they are called by the revelation of the spirit but ten days, when as it was at times a matter of three hundred years that their tribulation did last, which were the ten persecutions, yet called by the spirit, but *ten days tribulation*.

And the faith and patience which these seven churches of Asia had, being made able to suffer with chearfulness those ten days tribulation, it being the ten persecutions aforesaid, they are called the seven horns which the Lamb had ;

For they by their sufferings, did push and gall the souls of the persecutors, as the Lamb himself did when he did suffer death :

For he did procure no less than eternal damnation to his persecutors, by his suffering of death, and being slain by them.

And these seven churches having their power and strength to suffer from Christ, the Lamb slain, they walked in his steps in the way of suffering ; therefore called the *seven horns of the Lamb*, or the Lamb's seven horns.

And as for the seven eyes which the Lamb had, they are called the *seven spirits of God sent forth into all the earth*.

You may remember that I have shewed before what the seven spirits before the throne is. And these seven spirits which the Lamb hath, are the very same ; that is, they are all but one spirit of Christ, only this one spirit doth operate and work seven several ways, to wit, in the seven churches of Asia.

Therefore

Therefore said to be sent forth into all the earth, because the sound of these seven churches of Asia, of their gifts and sufferings, went through all the earth.

Therefore called the seven spirits of God ; yet I would have the reader to understand thus much, that the Lamb that had power to open the book, the same Lamb had the seven horns, and the seven eyes.

Now if these seven eyes were the seven spirits of God, then the Lamb must needs be God ; for the Lamb had the seven spirits in him, and he sent them forth unto the seven churches of Asia.

Only this I would have the Reader to understand, that here he is called God, as he is a Lamb slain ; or as he was in the condition of a Son and a Redeemer.

So that what power, honour, or glory soever be attributed to God, by the redeemed ones, it is with relation to the Son-ship of God.

He being a Son he is called a Lion, and called a Lamb, which titles belong only to the Son-ship of Christ, he being the only God, though in a two fold state and condition, as aforesaid. And in verse 7, it is said, *And he came and took the book out of the right hand of him that sate upon the throne.*

This he that took the book out of his right hand that sate upon the throne, it was the Lamb, and this Lamb is Christ, and Christ is God, and Christ is called the *Lamb of God that taketh away the sins of the world.* He may well be called the Lamb of God,

because he is God. For who can take away the sins of the world, but God?

But God must become a little child of flesh, blood and bone, and grow up to a man, that he may be capable to suffer the pains of death, in that he shed his most precious blood, before he could take away the sins of the world.

And this Lamb which was slain, here spoken of by John, was no other but God himself.

But he being now in the condition of a Son, in that he had been slain, and was now risen again, and had accomplished the work of redemption, he was able to sit down in the midst of the throne, and to take the book out of his own right hand, as he was the Father and Creator of all things.

And as he was the Son, or Lamb, which shed his precious blood, to redeem his people from their sins, it was his proper work and place to take the book out of his own right hand, as he was the Creator, and to open the book and loose the seven seals thereof; for in his opening the book of life, he found the names of all the elect seed written therein, which were washed and redeemed with his precious blood.

Therefore it is said, *That no man in heaven, nor in earth, nor under the earth could open the book, but the Lamb only.*

So that this Lamb must needs be God the Father, as well as God the Son; for who can open the book of life but God himself? But he must open it as he was God the Son, therefore said to take it out of the right hand of him that sate upon the Throne, &c.

CHAP.

CHAP. XIV.

AND in verse, 8. *The four beasts, and the four and twenty elders fell down before the Lamb.*

And in verse 9. *They sung a new song, saying, Thou art worthy to take the book and open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, &c.*

I would have the reader to mind these words, why the four beasts, and the elders did sing a new song.

Observe, it is called, a new song, in opposition to the old song, as the gospel of Jesus is called the New Testament, and the law of Moses is called the Old Testament; so likewise there is the song of Moses, and of the Lamb; that is, the song of the Lamb.

Now the song of Moses may be called the old song, or the first song, because Moses, the prophets, elders of Israel, and saints under that Testament, I say, they gave praise, honour, and glory unto Christ, as he was God the Father and Creator. And as he was the Creator, he blessed them with temporal blessings, and temporal deliverances.

So that Moses and the people of Israel sing praise unto God for his wonderful works, which he had wrought by the hand of Moses; as you may read in the scriptures, in the song of Moses, how wonderfully he doth praise, honour, and magnify the God of Israel, who had gotten himself a great and terrible name among the Heathen.

And this is called the song of Moses, or the old, or first song, because it was the first manifestation
of

of God, as he is the Creator ; for Moses was the first Man that gave us to know any difference of the God of Israel, from the God of the Heathen. And this manifestation as Moses gives us, is that we might know God, as he was the Creator, and did deliver his people in a more wonderful manner than any other Heathen Gods could do.

And in this regard Moses and the elders of Israel gave praise, honour, and glory, unto the God of Jacob, he delivering them out of so many temporal dangers ; and not only so, but blessing them with many temporal blessings, which caused this song of Moses to be sung by the children of Israel.

And in this regard the song of Moses may be said to be old, or the first song, he being the first commissioned man to write that which we call the old Testament. Therefore the song of Moses may be called an old song, because the song of the Lamb is more new ; for redemption was after creation, therefore called a new song. It is called a new song in relation to a new condition ; as the song of Moses was with relation to temporal blessings, as aforesaid. But this new song of the Lamb is with relation to spiritual and eternal blessings. So that John in his vision was sensible upon what account this new song was sung.

And he seeing in the vision *the four beasts, and the four and twenty elders fall down before the Lamb, having every one of them harps and golden vials, full of odours, which are the prayers of saints.*

Now these golden vials are meant the hearts and souls of the four beasts, and four and twenty elders.

And

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And the odours, is that grace and supplications which were offered up unto the Lamb through those golden vials ; which vials are the hearts and souls, as aforesaid. And those harps are the tongues of the beasts, and elders, and saints, which are as harps to sound forth the praise of the Lamb.

For this I must tell you, that the tongue of every saint shall be as a harp, to praise the Lamb for his great and unspeakable work of redemption, which is more to be magnified by the seed of faith, than the work of creation ; so that the beasts, the elders, and saints may very well sing that new song, in verse 9, saying, *Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation.*

That is, thou hast redeemed us to thyself by thy own blood, for though thou art called a Lamb, thou art no other but God. And thy blood is no other but the blood of God, though called the blood of the Lamb ; because of that two-fold state and condition thou wert in.

And as the work of redemption is of greater value to the redeemed ones, than their creation was, therefore it is that those who are washed in the blood of the Lamb, have harps given them to sound, or sing this new song of praise and thanksgiving unto him that hath washed them in his own blood.

And the new song which the beasts, and elders, and saints doth sing, is set down in verse 12, *Saying with a loud voice, Worthy is the Lamb that was slain, to receive*

receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

And so to the end of the chapter, giving praise unto the Lamb, for their redemption.

And this is that new song which the beasts, and elders, and saints, shall sing to eternity.

It is called a new song, because it is the song of the Lamb ; for there are but two songs in all, to wit, the song of Moses, and the song of the Lamb ; and blessed and happy are all those that can truly sing the song of the Lamb, to know they are redeemed and washed in his blood.

CHAP. XV.

NOW I have given the interpretation of the things that are of most concernment in chap. v. I shall proceed to open the chief things contained in chap. vi.

In verse 1. of this chapter, John saw in his vision the Lamb opening the seals, and at the Lamb's opening of the first seal, John heard as it were the noise of thunder.

And in the vision one of the four beasts said unto John, *Come and see.*

As for the four beasts you may remember I have shewed what they are before, and now these four beasts doth present to John's understanding, in the vision, four other beasts, as in a figure to be four horses ; namely, a white horse, a red horse, a black horse, and a pale horse.

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I would have the reader to mind the interpretation of these four horses, and their riders ; for there is one called, he that sate on every one of these four horses. Also there was some great and wonderful work done by every one of these that sate on these horses. Therefore called the opening of the seals.

And at the opening of the first seal, John heard as it were, in the vision, the noise of thunder, and after that there was presented unto his view, in the vision, a white horse. And he that sat on him had a bow, and a crown was given unto him, and he went forth conquering and to conquer.

Now this white horse which John saw in the vision, it is the righteousness of the saints. And the righteousness of saints is the righteousness of faith ; for it is faith that makes the soul pure and white in the blood of the Lamb.

According to that saying, *Revel. vii. 13. One of the elders answered, saying unto me, What are these who are arrayed in white robes ?* and in verse 14. *And he said to me, these are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.*

So in chap. vi. 11. where it is said, *and white robes were given to every one of them,* meaning those who were slain under the altar, that is, they were slain for the testimony of Jesus. Therefore said to be under the altar, because Christ is the altar itself.

Many more places of scriptures might be named for this purpose, to prove that the righteousness of faith is those white robes which the saints souls are cloathed with ; their hearts being purified by faith in the blood of the Lamb.

For faith doth dip its soul in his blood, so that all original and actual sin is washed away, as clean as if there had never been any sin at all. So that the saints, or seed of faith, are cloathed with the white robes of righteousness of faith, it being the righteousness of Christ, he being the author of it, by washing their souls in his own blood, so that they become as white as snow ; and this righteousness of the saints, is that white horse, and the first horse that John saw in the vision.

For I would have the reader to understand, that the righteousness of faith is a real spiritual substance, as the righteousness of the law is ; yet none of them both can be seen by the visible eye of sense, not as they be in their essence or seed, but by the effects or fruits they are known ; for effects or fruits doth proceed from an invisible spiritual root or substance, which roots and substances are faith and reason. And there is a righteousness that doth arise from each of these, which hath their several effects, or several fruits ; so that the tree may be known by the fruit ; that is, the righteousness of the law may be known and distinguished from the righteousness of faith.

Yet the life and spirit of these two trees, are so secret and invisible, that they cannot be seen by the eye of sense, as I said before.

Yet they be two real spiritual substances that do bring forth a righteousness according to their natures. That is, the righteousness of the law, and the righteousness of faith.

But it is those souls that are cloathed with the white robe of Christ's righteousness of faith, that have been washed

washed in his blood, and this is that white horse John speaketh of. For this I would have the seed of faith to mind, that the spirit of Revelation in John, doth compare the righteousness of the saints to a white horse.

Also this I would have you to mind, though the saints that are cloathed in white, be thousands, and millions, and innumerable, yet they are called by the revelation of the spirit, but one white horse.

Now whether John did see in the vision the form of a white horse, it is not much material ; for if the spirit will call the righteousness of saints a white horse, who shall gainsay it ?

But however the white robes of the saints who are washed in the blood of the Lamb, are as a white horse, for God their king to ride upon. So that if you understand the interpretation of this white horse, you may the more easily know the meaning of the other three horses.

Also it is necessary to know who doth ride or sit upon this white horse ; I declare by revelation from the holy spirit, that he which John saw sit on the white horse, it was no other but Christ himself. It was he that had a bow, and a crown was given unto him : it may be said the crown was given unto him, as he was the Redeemer. For this crown of glory that was given unto him, it was as he was the Redeemer, and not as he was the Creator. And as he was the Redeemer, he sate or rode upon the white horse.

And he went forth conquering, and to conquer. That is, he being the author of the righteousness of faith, as he was the Redeemer, that he made the

saints so pure and white, that they became a white horse for him to sit upon. So that they were able by their faith, in the blood of the Lamb, to suffer tribulation, and death itself.

So that they became more than conquerers ; for he that suffereth persecution for the name of Jesus, he doth conquer more than he that doth persecute and put to death.

So likewise Christ that sate upon this white horse, as he was the Redeemer, he went forth conquering and to conquer. That is, he went forth in the power of faith, by which he created all things ; he went forth to redeem the seed of Adam that was fallen under death, and the fear of eternal damnation.

So that death and hell got power over Adam and his seed, so that Christ riding upon the white horse of innocency, or the righteousness of faith, he went forth conquering and to conquer. That is, he went forth to die, to shed his most precious blood, and by his giving himself up unto death, he conquered over sin, death, and hell.

Therefore it is said in scripture, *Oh death, I will be thy death, oh grave I will be thy victory !* That is, he will get victory over the grave, as he did over death ; for he destroyed death ; in that death could not keep him under it for ever, in that he passed through it. He got victory over the grave, in that the grave could not keep him inclosed in the earth.

So that he went forth conquering and to conquer, never leaving off until he had conquered all his enemies. That is to say, sin, death, devil, hell, the grave ; these all were his enemies, and he hath conquered

quered over them all, by his becoming flesh, and by his suffering of death upon the cross, as he was a Redeemer, or as he was God the Son; and these enemies did Christ which sate upon the white horse, go forth conquering, and to conquer, to redeem the seed of Adam.

And this is the true meaning what is meant by the white horse, and by him that sate thereon, and by his conquering and to conquer.

And the bow which he had, it signified the power he had to shoot and kill those spiritual enemies, which is sin, death, hell, and devil; which could no ways have been killed, but by giving his life up unto death, and by his passing through death, and quickening into life again, he killed death, sin, hell and the devil; with this dart of offering up his soul unto death, it being shot through sin, death, and hell, by the strength, or bow of the power of faith in God.

And as for the crown that was given him, it is spoken with relation to the Son-ship of God, as he is a Redeemer. So that the crown of Glory that he hath given him, it is attributed unto him, as he is a Redeemer. For the work of redemption is counted by the redeemed ones, more worthy of a crown of glory, than the work of creation.

So that this crown of glory that is given to Christ that sate upon the white horse, it is in relation to his work of redemption, in that he conquered over all those spiritual enemies as aforesaid. So much for the first and second verses.

CHAP.

CHAP. XVI.

IN verse 3. it is said, *And when he had opened the second seal I heard the second beast say, come and see.* And in verse 4. *There went out another horse, that was red, and power was given to him that sate thereon, to take peace from the earth, and that they should kill one another; and there was given unto him a great sword.*

These four beasts which John saw in the vision, did signify unto him those wonderful transactions, which were, and should be acted here on earth in the state of mortality, in the time of the four monarchies, and signified unto John in the way of vision, by four horses.

Now the second horse that did appear to John in the vision, was a red horse, *and power was given to him that sate thereon to take peace from the earth, and that they should kill one another.*

This monarchical government went forth upon a red horse, that is, shedding of blood should be the greatest work he that sate thereon should do.

It was called a red horse, because of the much shedding of blood; so that the blood of man is called a red horse, even as the righteousness of faith is called a white horse.

And as the souls of the saints were made white with the blood of the Lamb, so are these souls made red with shedding of one another's blood.

So that every man's soul became a red horse, and he that sate upon this red horse had power given him

him to take peace from the earth, and for that purpose there was given unto him a great sword.

Now this great sword it was to kill and in killing one another, peace must needs be taken from the earth.

So that this kingly power, though they were many kings, yet they are called but *him that sate upon the red horse.*

So likewise, though there were many thousands slain, and had their blood shed, yet they are all called but a red horse ; so that there is but the horse and his rider ; for king's and magistrates do ride upon the people, in that they command the people to kill one another.

So that people which go to fight to shed one another's blood, may well be called a red horse, for they make their souls as red as scarlet with bloodshed.

And the power of the magistrate doth ride and sit upon this red horse, for he hath a great sword given unto him to command persecutors to kill one another, and they must obey and become a red horse, or else they must be killed themselves.

Thus in short I have given you the signification of the red horse, and of him that sits thereon ; for the sword, famine, or pestilence, doth always take peace from the earth : and he that sate upon this red horse was such a power or government, that did kill many men with the sword.

And it is called a great sword, in regard it should prevail and do much execution in that kind, therefore said to go forth upon a red horse ; to signify that he should ride upon bloody minded men that should

should spare neither man, woman, or child, therefore called a red horse.

CHAP. XVII.

AND in verse 5. *And when he had opened the third seal, John heard the third beast say, Come and see, and he beheld, and lo, a black horse, and he that sate on him had a pair of balances in his hand.*

This black horse which John saw in the vision, it was the spiritual blindness and darkness upon the minds of men, which makes them to worship false gods, or idols ; they being not so much as enlightned in the law of reason. That is, their minds and understandings had the most ignorant and lowest degree of reason, which made them to become extream idolatrous ; their minds being so dark, they fall to worship any thing instead of God ; even the sun, moon, stars and planets ; now these people that do this, are exceeding dark in their minds.

But let us come to those that are more enlightned, as the people of Israel were by the law of Moses, and those we call Christians; being educated under the discipline of the Old and New Testaments, which are called the Scriptures.

Yet men being in their state of nature, they are very dark in their minds concerning the knowledge of the true God, and the true spiritual worship, which God requires ; for the not knowing of God, is the cause of all false worship, which darkness hath, and doth lye almost upon the whole creation.

For was not that a great darkness upon the minds
of

of the people of Israel, that would worship a calf for a God?

And hath not the same darkness descended upon the minds of them that profess themselves to be Christians, besides that pitchy and black darkness that lieth upon the heathen?

Are not the Pope and Roman Catholicks full of superstition and idolatry, because they know not the true God? Hath not the Episcopacy some superstition and idolatry in it, though not so much as the Roman Catholicks? So the Presbytery and Independent, Baptist, Ranter, and Quaker, they be all superstitious and idolatrous their worship.

Nay the Quaker that seemeth to have the least idolatry in their worship of any, yet they are idolatrous also, for they meet, preach, and pray to an unknown God, as well as the others afore mentioned. For they have no other God but the light of Christ, as they call it, and this light of theirs seemeth to be the greatest and purest spiritual light of all, but it is the greatest spiritual darkness of all. For they are more wilfully ignorant of the true God, than any of the rest afore mentioned.

So that spiritual darkness hath overspread the minds of all professors of religion, as it hath done the Heathen; for none of them know the true God, nor the true spiritual worship which God requireth, as aforesaid.

So that this spiritual blindness and darkness that lieth upon the generality of mens minds, their not knowing the true God, nor his true worship, is that black horse which John saw in the vision.

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Also he that sat upon this black horse had a pair of balances in his hand.

He that sat on this black horse was an ignorant power, king or kings, or magistrates, power that was extream ignorant of any true spiritual knowledge, either of God, or of his worship; but mighty full of superstition and idolatry; but had great power to command the dark-minded people to worship what he pleased. So that he rode, or sat upon their dark minds, as upon a black horse; for he had such power that he brought them all into uniformity of worship.

So that things were mighty plentiful, as you may read verse 6. *A measure of wheat for a penny, and three measures of barley for a penny.* Only to signify the plenty of earthly things; when ignorance being in power, it rides or sits upon the black horse of idolatry. This I think by experience will prove the truth of it as well as scriptures.

Was not that a plentiful time when they baked cakes to the queen of heaven?

Was there not great plenty when the Roman Catholicks did put Christ into worship? When they had brought all people to a uniformity of religion, all things were plenty.

Then men grew exceeding rich, so that particular men had such vast estates, that they could build a church at their own charge, or an hospital, or alms houses, so there was great plenty, there being but one religion, and a uniform government in matter of worship; all peoples minds being dark as to any true spiritual knowledge, so that they became as a
black

black horse for those ignorant popish kings to ride or sit upon : and he that sate upon the black horse, had a pair of balances in his hand, only to signify that equal dealing in temporal matters, seeing there was a uniformity in worship, there should be an equal and just dealing in the temporal ; and for that purpose there was a pair of balances in the hand of him that sate upon the black horse ; for ignorant reason doth many times deal more justly. than that reason that is more subtle and cunning doth. For in former times, when there was no religion durst appear but the Papist religion and worship, which was, and is still exceeding full of superstition and idolatry, there was a great deal more just dealing between man and man in temporal things, and men were more free to trust one another than they are now ; so that things were exceeding plentiful and cheap ; for a general uniformity in idolatry must needs cause love one to another.

For differing in worship maketh the greatest breach of all, even between the nearest relations, as father and son, mother and daughter, they will all part upon the point of worship, sooner than upon any natural offence whatsoever.

This may be proved by Christ's words, *that a man must forsake father and mother, house and lands, for his sake, else he is not worthy of him* : this also experience will prove it, that some people will willingly suffer more for their worship, tho' it be a lie, than for any natural loss whatsoever.

And as for the oyl and the wine, which he that sate
L 2 upon

upon the black horse, must not hurt ; the oyl and the wine signifies that little small remnant of the seed of faith, which did not worship God in that idolatry no way as the generality of people did, their appearance being so small, that they were not worth the persecuting or compelling to worship as the generality of people did, much like unto those seven thousand that did not bowe their knce to Baal.

Those seven thousand were never miss'd by Israel, nor by the prophet Elijah. For the worshipers of Baal were so numerous, that Elijah thought there were none but himself that did worship the God of Jacob.

But there were seven thousand that had not bowed their knee to Baal. And these were the oyl, and the wine that should not be hurt, by compelling of them to hurt their consciences by worshipping a false God, as the generality of the people did through the darkness of their minds. They being the black horse, for the ignorant dark power of the head magistrate to ride or sit upon. For as the horse is black, so is the rider, with ignorance and darkness in spiritual worship. Only he that sits upon the black horse, is the dark power of reason.

Therefore the apostles call it the power of darkness, for it is the dark reason of man that doth act deeds of darkness, therefore called the power of darkness ; And the deeds of spiritual darkness in point of worship, is called by the Revelation of John, he that sits upon the black horse ; because he commandeth all people to worship his imaginary God ; and the people through the darkness of their understandings,

ings, they do obey, and so they become in point of spiritual worship, a black horse, for the dark power of reason to sit, or ride upon, &c.

CHAP. XVIII.

AND in verse 7, it is said, *And when he had opened the fourth seal, I heard the fourth beast say, Come and see. And in verse 8. John looked, and behold a pale horse, and his name that sat on him was death, and hell followed with him; and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.*

I would have the reader to mind the interpretation of this pale horse, because every one of us must be a pale horse, for death to sit upon, except we be swallowed up of life, as Moses and Elijah were; which I, nor no man else at this day doth know, he shall; so that death must ride upon all sinful flesh.

Now to give you the meaning what this pale horse is, it is no other but the sinful soul of man and woman. Therefore as the scriptures saith, *When sin entered into the world, then death entered in upon it.*

So that as soon as ever the souls of Adam and Eve had let sin enter into their souls, then death entered; for death did ride upon sin, and sin did ride upon the soul of our first parents; according to that saying of God, *in the day that thou eatest thereof, meaning the forbidden fruit, thou shalt die the death.* So that as soon as sin entered into their souls, death entered also. So that the souls of Adam and Eve became

became as a pale horse, for death to ride upon. For there was not only the fear of this first death, but the fear of eternal death also, which made the soul of Adam to fear, therefore he went to hide himself. For the fear of death will make the soul to look pale, so that it will become a pale horse for death to ride upon. For by sin entering into the world; death got power over all life; so that death sits upon all life, both upon man and beasts. For the beasts are made subject to death, by reason of the fall of man; only I would have the reader to understand this secret, that the creatures, the beasts, were created of God, on purpose to be killed for the nourishment of man.

But if sin had never been committed by man, death would never have entered upon the life of man or beast. That is, no beast would have died naturally, as they do now; but what were killed on purpose for some use, so that no man would have had such losses as some men now have. Some are undone by the dying of horses, others by cows, and others by sheep, and this is death that hath entered into the world upon the beasts.

For the sin of Adam brought death upon all his posterity, and upon the beasts also, as aforesaid. So that the life of man and beasts is become a pale horse for death to sit upon, and the fear of death in Adam, did make his soul to look pale, and so it doth in all mankind; this fear of death it makes the stoutest heart to look pale; especially when the fear of eternal death is not taken away, as very few men in the world have the fear of the second death taken
from

from them ; so that their souls look pale indeed ; so that the generality of men and women have the fear of eternal death, that sits upon their souls, so that they are that pale horse that death rideth upon ; and hell follows immediately after the first death ; the second death and hell go both together hand in hand.

These things I say, will make any soul to look pale. This I can experience both by myself and others, before I came to know the true way of redemption.

And because you the seed of faith may know, that the soul of man is that pale horse that death sits upon, which sin did cause to enter upon all life.

I say, this death it entered upon the life of God himself ; so that God died unto sin, that is to satisfy sin, that sin, which brought death with it, might enter upon the life of God, and kill that life in God for a moment. But the life of God being more strong than death, it pierced through the body of death, and quickened a new life again. So that he overcame death, in that death could not keep him under it, as it doth the first Adam, and his posterity. It is much like unto a valiant soldier, who by his valour and strength, passeth through a body of men well armed ; and by his getting through that body of men, he comes to rout and scatter them, and gets the victory over them.

So was it with Christ the only God, he laying down his God-head life. it being in the manhood unto death, he passed through death, and killed that which did kill him, to wit, sin, death, and hell.

These being mighty strong enemies, too strong for any created soul, or life to encounter with, none could
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do it but the life of the eternal God himself; for sin lyeth heavy upon the soul of man, and death is the king of fears, it maketh kings to fear and tremble at the sight of it. And hell is worse than death itself; yet these strong enemies are overcome by the blood of the Lamb; and in all those that have faith in it, and do truly understand it.

So that you that have faith may see, what this pale horse is John speaketh of; and what death is that sits upon the pale horse, and what power they have given unto them, over the four parts of the earth; even to kill with the sword, and with hunger, and with death, and with the beasts of the earth.

The pale horse and death have power given them over all life, in the four parts of the earth; so that some being so affrighted at death, they shall kill with the sword; and others again shall be so fearful of death, that they shall starve themselves for hunger; others again shall come under death by natural diseases, even as the beasts of the earth dieth.

So that death that rideth upon the pale horse, hath power given as long as this world doth last, over all flesh that hath life. For it is life that must die, and death must take it into his custody, and swallow up life into the belly of death; else he cannot be called death; except death doth utterly annihilate life, it cannot properly be called death; for while life is in being, death is utterly annihilated in life. So that there is no being for death at all, not in that man's body. But when death entereth into that man's blood, who was so full of life before, then
death

death groweth more and more in the blood, and eateth up the life quite into death ; so that there is nothing to be seen in all that life, but a dead body ; for death hath got the life of that body in the body ; for the body was life before, as well as the soul ; but death having overcome them both, they are both swallowed up of death, so that you may see death as he is ; as you did see life as he was before. And not that the life goes out of the body, as men do vainly imagine ; so that death is he that rideth upon the pale horse, as I shewed before.

And these four horses, as John speaketh of in his vision, are the same horses as Zechariah speaketh of in his vision, Zechariah vi. 23, the prophet saw in his vision, four chariots, and horses, *the first chariot had red horses, and the second had black horses, and the third had white horses, and the fourth had grizled and bay horses.*

Now the prophet expresseth in his vision the horses in the plural number, to be more horses than one of a sort. But John declares them in his vision in the singular number ; therefore tho' there be more exprest by the prophet, yet the matter and substance is all one ; for all horses are comprized under those four ; so that there needeth no further opening of the horses, than there hath been ; for there is enough said concerning those four horses, and their riders, to satisfy the seed of faith ; but if one should speak ever so much, the seed of reason will not be satisfied. Only this I would have the reader not to scruple, because the prophet calls the fourth horse grizled and bay, when as John calls it a pale horse.

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For grizzled doth signify death sitting upon the life, as paleness doth; so that the thing is all one, though differing something in words.

So that there needeth be no further interpretation upon those four horses, therefore I shall pass by them, and come to the next thing of concernment.

CHAP. XIX.

IN verse 9. of this chapter. *At the opening of the fifth seal, John saw in the vision the souls of them that were slain under the altar for the word of God, and for the testimony which they held.*

Now I would have the reader to consider, that visions doth many times present, to him that seeth it, things that are at a distance and far off, as at present, or near at hand, as if the thing were in present being; this hath been the usual custom of those that write those visions in the scriptures, they being presented to the chosen prophets and messengers of the most high God.

Those visions so presented, were to signify either some extraordinary happiness and deliverance to a particular person, or people, or nation; or else some great judgment, and destruction to a person, people, or nation, in the temporal as aforesaid; or else visions are presented to the understanding of man, to signify spiritual and eternal blessings to a number of people; or else to signify spiritual and eternal miseries unto a number of people.

So that what visions be declared by chosen men
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of God, though the thing be not immediately at hand, whether the vision doth signify temporal or spiritual things ; yet the seed of faith doth look upon it, as if it were in present being, because they believe the truth of the thing ; as those prophets of old did prophesye of Christ's coming in the flesh, as Isaiah saith in chap. ix. *To us a child is born, and to us a son is given,* meaning Christ, &c.

Now the prophet saith, he is born, when as he was not born, many hundred years after that ; and so others of the prophets looked upon the birth of Christ the Redeemer, as in present being. For, as I have said in my other writings, that faith doth look at things afar off, and at a distance, as near at hand, and in present being. But because the seed of reason cannot do so, therefore they do not prevent neither the temporal nor the eternal judgment that will come upon them. But you the seed of faith may know, that John did see in the vision, by the eye of faith, the souls of them that were slain under the altar ; and he heard the cry of them, when the fifth seal was opened, that God their Redeemer would avenge their blood on them that dwell on the earth, that is, upon the persecutors that dwell on the earth.

Now I would have you the seed of faith to understand, how these that were slain under the altar could cry for vengeance, seeing they were dead under the altar, and yet is said, to cry aloud for vengeance, on them that persecuted and put them to death.

The meaning is this, that the blood of those that

were slain for the testimony of Jesus, it did cry virtually and efficaciously unto God, that he would avenge it according to his will and promise.

And so God doth hear the cry of their blood, that were slain under the altar. I say, God doth hear their cry, as he did the cry of the blood of Abel, it came up unto God, as in Gen. iv. 10. *And God said unto Cain, What hast thou done? the voice of thy brother's blood cryeth unto me from the ground.*

So that the blood of Abel did cry from the ground, unto the Lord for vengeance: and who must the righteous judge be avenged of, but he that shed his brother's blood?

And in this manner did the souls of them that were slain under the altar for the word of God, and the testimony they held, cry for vengeance upon those that persecuted, and put them to death.

So that you the seed of reason may see, that there is power in blood that is shed for conscience sake in point of worship, to cry unto the Lord for vengeance upon those that do murder, and kill upon that account.

And no persecutor of that nature will escape vengeance to come, no more than Cain did escape that slew his brother; for the blood of those that are slain in such a case, as aforesaid, will speak no better things than the blood of Abel; but the very same thing will cry aloud for vengeance, as the blood of Abel, and as their blood did that were slain under the altar, as John saw in his vision.

Therefore the blood of Christ is said to speak better

better things than the blood of Abel: But this I must tell you, it speaketh better things to those that have faith in his death, and so are washed by faith in his blood. To those it speaketh peace, joy, life, and salvation to the soul, and these are better things than the blood of Abel, or the blood of the saints; which speaketh to the soul, fear, horror, death, and eternal damnation. These be the things that the blood of Abel, and all innocent blood doth speak, and the blood of Christ will speak the same things, as Abel's blood doth, to those that persecuted and put him to death at that time.

So that according to the Serpent's desire his blood will be upon them and their children; for the Serpent's children are those that walk in the steps of their fathers, and as they that put him to death, were the seed of Cain their father, as Christ said, to those Jews that sought his life he said unto them, *You are of your father the devil, and his works you do, for he was a murderer, and a liar from the beginning.*

And who was he that did the first murder? Was it not Cain? and they were his children, and all persecuting men since have been their children. And in persecuting the innocent saints, they justifie the deeds of their fathers that persecuted Christ, and their persecuting of Christ, in so doing they justified the deeds of the devil their father, that slew the prophets, and Cain that slew Abel, the grandfather of all persecuting devils, for worshipping of God contrary to the tradition of their fathers.

So that the blood of righteous Abel, the blood of Christ, and the blood of the saints, will be upon the consciences

consciences of the persecuting seed of the Serpent, and upon their children, who walk in the steps of their grandfather Cain. And this hath, and will be fulfilled upon all the children of those persecuting Jews, who put Christ to death.

So that his blood will be upon them and their children ; for these are their children, and may be called so who are the seed of the serpent, who walk in the way of their fathers, who did kill the Lord of Life. And so his blood will be upon them and their children, as they did desire. So that his blood doth cry, as the blood of Abel did, for eternal vengeance. For none will shed blood upon that account, but the serpent or devil, and those that are his children.

So that you whose understandings are enlightened, may see that there is a virtue and power in the blood of prophets, apostles, and righteous men who are saints, who suffer for the true declaration and worship of God, to cry unto the Lord for vengeance, upon those that shed their blood, and the Lord will hear the cry of blood, more than he will the cry of the saints before his blood was shed. For the very deed of murder for religion sake, hath the reward of vengeance in it.

So that God, the righteous judge, must needs do right to reward every one according to his works ; so that the suffering of persecution and death for truth's sake, as these saints did, as John speaketh of, shall have a blessed reward, as is said in verse 11. *Those that were slain under the altar for the word of God, and the testimony they held, they had white robes*
given

given unto every one of them ; and it was said to them, Rest yet for a little season, until their fellow servants also and their bretheren that should be killed as they were, should be fulfilled,

So that you the seed of faith may know that these souls that were slain under the altar, were not yet in heaven, neither are those white robes yet put upon them, notwithstanding it is said, *there were white robes given them.* For surely if those souls had been in the heaven of glory with their white robes of the righteousness of faith upon them, God would never have bid them rest a little season until their fellow servants, and brethren were killed, as they were.

So that it may be clear to you that have faith in the death of the soul, and of a resurrection, that there are no souls go to heaven without bodies. So that souls cannot go to heaven, and put on white robes to stand in the presence of God, without bodies.

So that these souls which cried for vengeance must lie still in the earth and rest a season, untill the rest of the seed of faith hath passed from death, as you have. So that God may raise you all together, and cloath you all with white robes of righteousness and immortality, and glory, at the resurrection at the end of the world. So that you may all be rewarded and cloathed with white robes together and not some served this year, and other some the next, but you shall all be happy together.

So that you must rest yet a little season, untill all things are accomplished and then I will bless you with an everlasting crown of life, because you suffered death for my name, in witnessing to me, and
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I will avenge your blood upon mine and your enemies, that persecuted and put me and you to death.

They shall have their reward also ; which reward of their deeds will amount to no less than to eternal damnation, where the black and dark fire of hell shall burn in their souls to eternity ; which shall cause them to cry, Oh the eternity, the eternity, with sorrow, pain and shame.

And when you saints shall receive your eternal joys, then shall your enemies receive their eternal sorrows ; which is not yet, neither will it be until all things be fulfilled which the scriptures have foretold of, which cannot be long, as men do vainly imagine, because the true witness of the spirit is now extant in the world, who hath declared and made manifest the mystery of the true God becoming flesh, and what the right devil is, with many other heavenly mysteries.

So that you that have faith in this commission of the spirit, shall at the end of the world receive, with the rest of the saints, white robes with them, and you will not think it long ; for faith doth look upon eternity as real, as if it were in present being. So that John might say by his revelation in his vision, *that he saw under the altar the souls of them that were slain for the word of God, &c. and the white robes that were given unto them.* Because he by faith knew that God will give those that are cloathed with the white robes of the righteousness of faith, a crown of everlasting joy and glory, at the end of the world, which is as sure as if it were in present being. Therefore by faith he may say he saw the saints that suffered.
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for the testimony of Jesus, to have white robes given them, as if the thing were already done ; for when things are certain to be done, and nothing can prevent it, a man may say it is done.

So it is with faith, it knowing that nothing can prevent God's design and purpose, in that he hath determined to save and bless those the seed of Adam, and to destroy and curse those the seed of the Serpent, to eternity.

So that eternity is looked upon by the seed of faith to be in present being. And this was John's revelation in the vision which he saw in the opening of the fifth seal.

CHAP. XX.

NOW in verse 12. John saw when he opened the sixth seal, *He beheld, and lo there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood.*

I have opened the meaning of the earthquake, and of the sun being as black as sackcloth of hair, and the moon like blood : these things I have opened already in the Interpretation of the eleventh chapter of the Revelation, so that I shall say no more of it here.

And as for the latter part of this chapter, it is only a prophecy of the end of the world. Only this, I shall give you a word or two, to shew what is meant by the heavens being departed as a scroll when it is rolled together, as it is said in verse 14, and *Isaiah xxxiv. 4.*

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The meaning is this, that the clouds of heaven, and the air, and the influence of the stars of heaven, shall be rolled up as a scroll ; for the clouds and air have spread themselves over the face of the sky, so they may be called the heavens ; for were it not for the clouds to scatter the rain on the earth, and the air to blow upon the creatures here on earth, all creatures would die. So that man and beasts, and all creatures do possess a heaven in themselves, even from the influence of the clouds and the air. So that the clouds and the air is that heaven that God will at the end of the world roll up like a scroll.

Also God will take away the sun, moon, and stars, so that they shall not penetrate their light and heat through the air and clouds of heaven, not to give any refreshment to the seed of the serpent, whoshall be left here in this earth in utter darkness. For this earth shall be the place of hell for the reprobate seed to be in to eternity ; so that they shall cry unto the mountains and rocks to fall upon them, to hide them from the wrath of the Lamb. That is, they could wish that the mountains and rocks would crush them to pieces, so that they might be hid as to have no being at all ; seeing the clouds and the air which overspread the heaven which did refresh our lives, which made our lives to live in heaven also ; but now this is rolled up like a scroll, there is nothing but black darkness, without air or wind, which makes us burn like fire and brimstone, we having no refreshings from the heavens ; so that it would be happy for us if the mountains and rocks would fall
upon

upon us, that we might be hid, or have no sensible being for ever.

And this will be the state of the reprobate seed at the end of the world: and this is the true meaning of the heaven being rolled up like a scroll, and not the fixed element; for the fixed element hath an earth standing upon it, which shall stand to eternity. Only this, the sun, moon and stars, that gave light on this side the sky, shall be taken from the heaven, so that nothing but darkness shall remain for ever and ever.

But the element which we called heaven, shall stand to eternity; but that heaven as must be rolled up like a scroll, it is the air and clouds of heaven, as aforesaid. So much concerning the interpretation of the chief things in chap. vi.

CHAP. XXI.

IN chap. vii. 1, it is said, *And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.*

These four angels that John saw in the vision, which had power to hold the four winds, that the wind might not blow, they were four angels of pure reason, who had a commission from God to hold the four winds, that they should not blow upon the earth, nor upon the sea, nor upon any tree; For if God should but take away the four winds from blow-

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ing upon the earth, sea, and trees, all creatures would immediately perish and die. So that these four angels which John saw in the vision, who had such power over the four winds, it was only to signify what shall be at the end of the world. Then shall these four angels execute their office, so that the four winds shall not blow.

But there is something else to be done in the interim, for though the four angels have their commission from God to do that work, yet they must stay till such time as another work must be done ; as you may see in verse 2. *And John saw another angel ascending from the east, having the seal of the living God, and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea.*

Now this angel that ascended from the east, it was Christ himself, he having the seal of the living God : he must needs have the seal of the living God, he being the living God himself. He gave order to the other four angels, that they should not put their commission in execution until he had sealed the servants of God in their foreheads. For it is Christ that sealed every servant of his in their foreheads, in that they do receive the holy spirit of promise, whereby they are sealed up unto the day of redemption. And when the soul is sealed, and can witness in his spirit the assurance of his salvation, he may be said to be sealed in his forehead.

And as for John's saying, this angel that had the seal of the living God, he ascended from the east,
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it is spoken with relation of Christ's coming out of the east at his birth, to work the redemption for those that he now doth seal, with the seal of the living God. That is, with his own holy spirit, witnessing to their spirits the assurance of eternal life by his death; which they by faith do set to their seal, so that they by faith do seal to the truth of the thing, and he doth seal the assurance of everlasting life unto their consciences; and this is the seal of the living God in their foreheads.

And in verse 4. *John heard the number of them which were sealed, and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.*

Now it is not to be understood that John did mean exactly such a number and no more, that were sealed. But if the spirit of revelation will call a hundred hundred thousand, but a hundred and forty four thousand, who shall gainsay it? But in regard there is an equal number spoken of by John of every tribe, it is, according to reason's account, no more than one hundred and forty and four thousand, that were sealed of the twelve tribes of Israel. Therefore whether they were more or less sealed with the seal of the living God, I shall not dispute the thing; neither is it much material to know; so that I shall pass by the rehearsing of the tribes, and come to verse 9, where it is said, *After this I beheld, and lo a great multitude which no man could number, of all nations, and kindred, and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands.*

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This great multitude which no man could number, they were the Gentiles that were brought to the faith of the gospel in the time of the apostles commission, which did last a matter of three hundred years, then were all tongues, nations, kindred, and people brought to the faith of Jesus. And these were that great multitude which John saw in the vision, which no man could number. These were those that John saw stand before the throne, and before the Lamb; these were those he saw clothed in white robes.

Now what these white robes are I have shewed before; not but that there hath, and will be many thousands of the Gentiles, tongues, and nations, since that time, that will be saved. But these that John saw in the vision, it was chiefly those saints in the apostles commission, and it was them that he saw, in verse 10, to cry with a loud voice, saying, *Salvation to our God which sitteth upon the throne, and unto the Lamb.* And in verse 11. *All the angels stood round about the throne, and about the elders, and the four beasts, so that all the holy angels, and the elders, and the four beasts, fell on their faces and worshiped God.*

So that the angels, and the elders, and the four beasts had faces, else they could not fall on their faces to worship God. For God hath a face of his own, and those that worship him must have faces also; else they cannot worship God: also they must have a tongue to say, *Blessing, and Glory, and wisdom, thanksgiving, and honour, and power, and might, be unto our God for ever and ever, Amen.* So that angels, elders, and those four beasts had tongues to praise the living God. Now

Now John being in great amaze in the vision to see such innumerable multitudes which no man could number, to stand before the throne of God, all in white robes, he, in verse 14, asketh one of the elders what these be that are arrayed in white robes? And he said unto John, *These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.*

Now what is meant by the white robes, and being washed in the blood of the Lamb, I have shewed before, and what is meant by the throne ; so that to the end of chap. vii. it is only to signify the glory of the redeemed ones, who were and are washed in their souls here in this life in the blood of Christ. They shall serve him day and night in his temple in heaven, and stand before his throne of glory where he is. Neither shall there be any more hunger, nor thirst, neither shall the heat of persecution light any more upon them ; nor the natural sun to offend offend them any more by its extreme heat ; for in this kingdom of heaven where the Lamb is, in the midst of the throne, he shall feed them, and shall lead them unto living fountains of water ; and God shall wipe away all tears from their eyes. This is that glorious and happy condition that all the saints shall have, who have got those white robes of the righteousness of faith, being washed in the blood of the Lamb. And this will be at the end of time, yet faith doth look upon this condition immediately after the end of this natural life. Therefore said by John, as if the thing was already done and accomplished to him ; and to every one that is gone out
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of this world it is so, but to us that are alive, it is not yet accomplished. So much for the interpretation of chap. vii.

CHAP. XXII.

IN chap. viii. 1, it is said, *And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.*

Now I would have the reader to understand, that these seven seals which were opened in heaven, they were those seven seals that were on the back side of the book of life, as I shewed before ; which were the seven churches of Asia. Likewise it is Christ that doth open the seven seals ; and at the opening of every seal John saw some extraordinary sight in heaven, either destruction upon the wicked, and persecution upon the saints, or blessings upon the saints. So that the opening of every seal produced something new to John in his vision. But in the opening of the seventh seal, there was silence in heaven about the space of half an hour. That is, there was a little space of time between the opening of the other six seals, before this seventh seal was opened. So that John had some little space of time before the opening of the seventh seal was shewed unto him. And this is that he calls *silence in heaven about the space of half an hour.* It might be forty hours for ought we know ; but if he saith half an hour, who shall gainsay it ? But sure I am, it was a little space of time between the opening of the other six seals, before the seventh seal was opened unto his understanding

standing, for he made no stop in opening the six seals before. And as there was something did follow upon the opening of every one of the six seals, so there doth follow something upon the opening of the seventh seal. For in verse 2, *John saw the seven angels which stood before God, and to them were given seven trumpets.*

These seven angels which John saw in the vision, I declare they were the ministry of the seven churches of Asia. These being those seven angels which John did write unto, as I said before; for these seven angels which John did write unto in chap. ii. it was to signify those great tribulations and sufferings that the ministry and the churches themselves should undergo.

But in chap. viii. John saw these seven angels, which were the ministers of the seven churches of Asia, in another condition; he saw them now as if they were in a state of glory. And now instead of tribulation for ten days, which ten days were the ten persecutions, which did last a matter of three hundred years as aforesaid. I say, now he saw these *seven angels stand before God, and to them were given seven trumpets*; that is, each of them had trumpets given unto them; so that every one of them might sound forth some plague, and judgment or other upon the earth, where wicked men do dwell, who persecuted the innocent to the death.

And in verse 3, it is said, *Another angel came and stood at the altar, having a golden censer, and there was given unto him much incense that he should offer it, with*

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the prayers of all saints, upon the golden altar which was before the throne.

This angel I declare was Moses, who was to officiate the office of offering up the prayers of all the saints, with the incense upon the golden altar, which was before the throne in the vision, as he did in his commission of the law, when he was here upon earth ; so that he is called by John's Revelation, *Another angel that came and stood at the altar, &c.*

And in verse 4. *The smoke of the incense which came with the prayers of the saints ascended up before God out of the angel's hand.* And in verse 5. *And the angel took the censer, and filled it with fire of the altar, and cast it into the earth, and there were voices, and thunderings and lightnings, and an earthquake.*

This is spoken with relation to those offerings, which Moses the angel of the covenant of works, did practice in the time of the law. And as he was the angel that gave forth the law, and so appointed and ordained censers, altars, and offerings to be offered up unto the Lord in that tabernacle, which was but a pattern of the true ; so Moses is that angel that is said by John in his vision, to offer up the prayers of all saints upon the golden altar, which was before the throne.

It is called a golden altar, because it is spiritual and heavenly, and the sacrifice, which is the prayers of saints, is spiritual also, in opposition to that altar and sacrifices Moses had in the time of the law. So that when the angel had offered up the prayers of all the saints and the smoak of the incense, and the
saints

saints prayers together, they ascended up before God out of the angel's hand. And when this was accomplished, the angel took the censer, and filled it with fire, and cast it into the earth.

Only to signify some extraordinary plagues and judgments that should follow upon the sounding of every one of the seven angels trumpets.

Now I would have you the seed of faith to consider, that as there was a real, visible, and temporal altar, sacrifice, incense, censer, used in the visible worship in the time of the law, the very same things are expressed by John in a spiritual sense, both by way of vision and revelation. So that what Moses did as he was the angel of the covenant of works, and visible worship, John doth express it in a spiritual and an heavenly sense. So that there is a true reality in the spiritual sense though invisible, which cannot be seen but by the eye of faith, as the temporal was seen and known by the eye of reason. So that those judgments and plagues that were acted in Moses's commission, they are rehearsed by John over again in a spiritual sense. So that the things that three of these seven angels did, the plagues that doth appear upon the earth at the sounding of their trumpets, they were fulfilled in the commission of Moses, which was of the law. Therefore it is worth the minding, to know what plagues did follow upon the sounding of every one of these seven angels who had seven trumpets prepared themselves to sound.

For observe, that when the angel aforesaid had took the censer, and filled it with fire of the altar,

and cast it into the earth, it produced immediately, *there were voices, and thunderings, and lightnings, and an earthquake*: So likewise upon the sounding of the seven trumpets which the seven angels had which prepared themselves to sound. *The first angel sounded, and there followed hail, and fire mingled with blood; and they were cast upon the earth, and the third part of trees were burnt up, and all green grass was burnt up.*

The plague that followed upon the first angel's sounding, was upon Pharoah and his people, when Moses was sent of God to him to let the children of Israel go into the wilderness to worship. I need not to relate the particular plagues, because they may be read in the scriptures. But at the first angel's sounding, Pharoah and his people had that hail, and fire mingled with blood amongst them; so that other great plagues were upon man and beast in Egypt; as you may read concerning those seven plagues which Moses brought upon it, because Pharoah would not let the people of Israel go: and these were the fruits of the first angel sounding his trumpet.

And in verse 8. *And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea, and the third part of the sea became blood.* And in verse 9. *The third part of creatures which were in the sea, and had life, died, and the third part of ships were destroyed.*

This great mountain burning with fire which was cast into the sea, when the second angel did sound, was Pharoah and all his host; for Pharoah was a great mountain, that is a king of great power. And
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he burned with the fire of envy and madness, that the people of Israel should be carried out of his kingdom, and enrich themselves with the Egyptians jewels, and other things which they had borrowed. It was enough to make this great mountain to burn with the fire of madness and revenge; so that he and all his host would follow to the sea side, that his wrath might burn as a fire of revenge upon the people of Israel, and bring them back again.

But in the conclusion, this great mountain that burned with the fire of revenge, was cast into the sea. That is, king Pharoah, the great mountain, and all his host, who burned with revenge like fire, were cast into the sea. So that the third part of the sea may be said to become blood, because the destruction was exceeding great, so that the third part of the creatures which were in the sea, and had life, died, and the third part of the ships were destroyed; that is, the third part of Pharoahs kingdom was cast into the sea, so that though the poor creatures had life when they were in the midst of the sea following of Moses, the sea swallowed them up, so that the third part of the kingdom of Egypt died in the sea. And the third part of ships were destroyed: that is, the third part of Pharoah's chariots and waggons which the kingdom would afford, were destroyed in the sea.

John calls them ships, because they carried him into the sea, and after they were destroyed, the chariots swum upon the waters; and in this regard they are called by the Revelation of John, ships. For when Pharoah was drowned, we do not read that

that he, nor any nation else, had any ships, but what hath been built since. So that John might call his chariots that swum upon the waters after they were destroyed, ships. And the lives of his horses, and his mules, and his men, were the third part of creatures which died in the sea. And this was that mountain burning with fire that was cast into the sea, at the second angel's sounding the trumpet, &c.

CHAP. XXIII.

VERSE 10. *And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters. And in verse 11. The name of the star is called wormwood, and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter.*

This third angel sounded when Elijah and Elisha did those wonderful miracles in Israel, in their reproving of Ahab and his sons for their idolatry, and when Isaiah the prophet prophesied against the king of Assyria. For when the angel doth sound, there is always some great trouble upon the earth attends to one or more particular nations ; as there was in the days of Elijah, and more especially in the days of Elisha the prophet, when as the king of Syria warred with Israel, but was prevented by the prophet Elisha's counsel.

As you may read 2 Kings vi. 8, how many times he prevented the king of Syria : But in process of
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time another king of Syria came against Samaria, as in verse 14, of this chapter ; so that there was a great and extreme famine in Samaria, as may be read in that chapter. But this king of Syria was disappointed also ; and in process of time there arose another king of Assyria, which came up against Samaria and besieged it, and at the three years end took it, as in 2 Kings xiii. 8.

So in 2 Kings xviii. 13. *In the fourteenth year of the reign of king Hezekiah, did the king of Assyria coming up against all the fenced cities of Judah, and took them.* And further he went on, until he came to besiege Jerusalem, with great high boasting words against the God of Israel, as he did against other idol Gods, which he cast into the fire, as Rabshaketh the servant of the king Assyria doth declare, as the history doth abundantly relate.

So that Hezekiah king of Judah did send to the prophet Isaiah to enquire of the Lord, as in 2 Kings xix. 2. And the prophet Isaiah put the king in good comfort, that the Lord would destroy the king of Assyria and his host, as afterwards was done, according to the words of the prophet Isaiah, as may be read in the chapter aforesaid.

Now this king of Assyria, and the other kings of Syria, and the king of Moab that rebelled against Israel ; but especially this great king of Assyria, was that great star which John saw in his vision fall from heaven, burning as it were a lamp ; for he was in his own thought with pride and loftiness of his heart as high as the stars are from the earth, in power, from the king of Judah. So that Hezekiah his
strength

strength it was but as the earth for him to tread upon, or like a reed which he could crush in his hand.

And this star it burned like a lamp, that is, a rumour and noise of his great army, it went through many kingdoms, putting them into such a fear, which made the inhabitants hearts to burn with fear of his strength; for he burned as a lamp. That is, not swiftly, but slowly; that is, he overcame one kingdom after another, for when he had burned one kingdom by overcoming them by the sword, and firing their wooden gods, the noise of this burned like a lamp in other kings hearts, with fear that they and their gods should be served so. And so it did prove, as you may read 2 Kings xix. 12. what a many kings and gods did he destroy; so that he burned indeed like a lamp until he had consumed many kings and their wooden gods. So that his heart was lifted up with pride, even as a great star in heaven, so that he thought to do by the God of Jacob in whom Hezekiah did trust, as he did by those wooden gods which other nations did worship. Therefore he proudly saith, *What God shall deliver Hezekiah the king out of his hand?* So that he burned as a lamp with fear and terror both to the king and all Judah, so that kings are called stars, as it is said in scripture, speaking of Christ, *A star shall come out of Jacob.* So that Christ being the king of the Jews, he is called a star. So likewise this great king of Assyria who had overcome so many kings, and had burned all their wooden gods, who thought to do so to Judah, he was that star that fell from heaven, burning as it were a lamp. It fell upon the third
part

part of the rivers, and upon the fountains of waters : this star is said to burn like a lamp, in regard he conquered so many kings, and burned their gods with fire. And this star is said to fall upon the third part of the rivers, and upon the fountains of waters, because he fell upon those kings that were situated by Jordan and the sea-coast, and many kings did Senacherib king of Assyria subdue, and being their gods with fire, as you may see 2 Kings xix. 18.

So 2 Kings i 33. *Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria ?*

Where, saith he, are the gods of Hamath, with divers other kings, and Samaria, or countries that have been delivered out of the king of Assyria's hand ? So that he hath digged and drunk strange waters, and with the sole of his feet hath he dried up all the rivers of besieged places, as in 2 Kings xix. 24. And this was that great star that fell from heaven which burned like a lamp, as aforesaid. And this star fell upon the third part of the rivers and fountains of waters. It is said to be the third part of the rivers and fountains of waters, in regard he stopped all those rivers and fountains of waters, which did belong to all those kingdoms and lands which he conquered. So that the inhabitants of those lands could have no benefit of those rivers and fountains of waters, which did belong to their land ; for this star falling upon the rivers and fountains of waters in besieging their cities ; so that their rivers and fountains of waters were dried up with the soul

of his feet ; for his Army was so great that the feet of his soldiers were every where upon the rivers and fountains of water ; so that they were all become dry to the people of those lands. Neither could any of the inhabitants of those lands, not so much as taste of those rivers and fountains of water, which did belong unto them. For the feet of his army had besieged every place, and in this regard the king of Assyria, that star that fell from heaven, may be said to fall upon the third part of the rivers and fountains of waters, and that he had dryed them up with the sole of his feet.

CHAP. XXIV.

AND in verse 11. *John saith, the name of the star is called wormwood, and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter.* Now John calls the name of this star aforesaid wormwood, in regard it made the third part of the waters it fell upon to be wormwood also ; for many men that drank of these waters, which this star fell upon, died, because they were made bitter.

The meaning is this, that when the men of those islands or lands did sally out, or any other ways to get water out of those rivers or fountains, to give themselves and their cattle drink, then the feet of this star, that is, his soldiers fell upon those men and killed them. So that the waters became bitter, and that many men died of the waters ; for the waters were good of themselves, but they could get none

of

of them, neither could they get water any where else, so that they must have of those rivers and fountains of water where the star fell, or else they must perish both men and beast for want of water. So that they were forced to drink of those bitter waters, though they died with it. For the star whose name was wormwood, was fallen upon them, that is, he had besieged the waters so in every place, that the waters became as bitter as wormwood. So that whosoever did drink of them without the star's leave, he must die. So that the waters became bitter indeed; likewise many of Judah did drink of these bitter waters, and as you may see, Isaiah viii. 7.

In verse 6. Judah is blamed for refusing the waters of Shiloah, and many other waters; therefore in verse 7, it is said, *Now behold the Lord bringeth up upon the waters of the river, strong and many, even the king of Assyria, and all his glory, and he shall come up over all his channels, and go over all his banks.* So that this star whose name is wormwood, must go over the channels and banks of Judah and Samaria, and make their waters as bitter as wormwood. So that they must many of them die of the waters also, as it is said, Jer. ix. 15. *Therefore thus saith the Lord of Hosts, the God of Israel, behold, I will feed them, even this people, with wormwood, and give them water of gall to drink.* So that besieged waters are called by the revelation of the prophets, and of John, wormwood of waters, and bitter waters, and many are said to die of the waters, because they were bitter.

It is because of the drought, in that the star, the

king of Assyria, or any other power hath besieged or set guard upon the waters, and so the waters becometh as bitter as gall or wormwood to those that shall drink of those rivers or fountains of water which are besieged. They become as bitter as gall or wormwood, and many men died of the waters, in that they were bitter. They were bitter indeed, in that many men lost their lives, in attempting to drink of them. That is, they were slain by the king of Assyria's host, who was that star, whose name is called by John's Revelation, wormwood. And the rivers and fountains of waters which he besieged, or any other power, is called bitter wormwood or gall, and whoever was seen to drink of these waters so besieged, they were slain. Therefore said to die of the waters, because they were bitter, as aforesaid. So much for the sounding of the three angels.

Now I would have the reader to understand, that there are other kings that besieged the waters and fountains of Samaria, and Judah, Moab, and Egypt, and divers other kingdoms, so that their waters became wormwood and bitter. So that many men died of the waters, they being made bitter, in that they were besieged by the enemy. So that what king or power soever did act after the same nature and manner as the star did, aforesaid, it may all be called but one star, which name of the star is called wormwood, which made the waters bitter, as aforesaid; so that many men died of the waters, and this was at the sounding of the third angel. So that what things have been acted of that nature by any other

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other kings besides the king of Assyria, between the sounding of the third angel and the fourth angel, they are all included under one star.

For at the sounding of every angel, there is some differing judgment did follow upon it. So that these three angels that sounded, they were fulfilled in the time of the law. But at the sounding of the fourth angel, the law and the gospel are joined together. That is, the end of the law and the beginning of the gospel, were now tyed close together as one thing, by the sounding of the fourth angel. Only this I would have the reader to understand, that the same judgments were acted upon the earth in the other angels sounding, in the time of the gospel, as there was in the time of the law, only they differ something in every angel's sounding. And as the law is involved in the gospel, so hath John involved those three angels that sounded in the time of the law, into the ministry of the seven churches of Asia; which are called by the Revelation of John, in the vision, seven angels; therefore I shall proceed to open unto you that can understand, when the fourth angel did sound.

CHAP. XXV.

VERSE 12. *And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so as the third part of them was darkned, and the day shone not for a third part of it, and the night likewise.*

The meaning I declare is this, it is spoken with relation

relation to Christ, and John the Baptist, and the rulers of the Jews. The third part of the sun being smitten, it was with relation to Christ's sufferings, he being the sun of righteousness, and the head of the gospel ; that heavenly light that shined from him, it was as the light of the sun to all those that believed him. But he being smitten with persecution and suffering while he lived, it may be said that the third part of the sun was darkened. So that the sun could not shine so bright as it would have done ; for never any man spake like him, neither had ever any man that wisdom and power as he had ; therefore it is said in scripture, *Never any man spake like this man.* Neither did any man speak forth that wisdom as he did ; for he is said to be the wisdom of God. He must needs be the wisdom of God, he being God himself, as I have shewed before.

Yet for all this he was smitten with sufferings, so that his wisdom and righteousness could not shine forth so bright and clear, as it would have done, only a third part of it did shine. That is, truth took place in the hearts of some few that did believe him ; so that the light of heaven did not shine into the hearts of the generality of the people of the Jews, because they saw such sufferings did attend the believing in him.

Therefore it is said, many believed on him, but durst not confess him, because of the sufferings they saw would follow.

So that this Jesus which signifies the sun, was smitten with persecution and sufferings in the time of his ministry, that there could but a third part of his heavenly

heavenly light shine upon the people of the Jews ; and happy were those that this light did shine upon. But the generality of the people did smite this sun with persecution, so that they could see no heavenly light in him at all, so that the sun did not shine upon them at all. So that he became as darkness unto them, not yielding them any true spiritual and heavenly peace in their souls ; so that the light of this sun shined not at all upon their hearts, but was darkness unto them.

For this was he that did make their hearts fat, so that they might not see any saving light in him ; for they were to smite the sun with envy and malice, so that he might not shine upon their souls any of that heavenly light which was in him. Therefore he spake in parables and dark sentences, that they might not understand ; but unto his disciples it was given them to understand the mysteries of the kingdom. So that a third part of the sun of righteousness did shine upon their souls ; but the rest, or other part of the sun, it did never shine upon the persecutors who had smitten him, nor the generality of the people, but was as darkness upon their minds. And this is the spiritual meaning of the sun being smitten at the sounding of the fourth angel.

The moon also was smitten, so that a third part of her did shine.

Now I would have the seed of faith to understand what is meant by the moon. This moon I declare it doth signify the law of Moses, as the gospel doth the Son of God, which was Jesus. And as the gospel of Jesus was, or Jesus himself was the sun that

that was smitten, as aforesaid ; so likewise John the Baptist did signify the moon, because he was the last prophet of the law, as I have shewed in the Interpretation of the eleventh chapter of the Revelation. And he being smitten and put in prison, and afterwards put to death, the third part of the moon may be said to be smitten.

So that a third part of the light of the moon was put out or darkened, that is, the light or righteousness of the law, a third part of it was darkened when John the Baptist was smitten, he signifying the moon, as he was the last prophet of the law. Also the rulers of the Jews were the third part of the stars that were darkened also, for they were smitten also at the sounding of the fourth angel ; that is, they were smitten with fear, trouble, and wrath in their minds, that righteousness could not be had by the law ; so that the light, joy, and peace that they received before by the righteousness of the law, it is now smitten and darkened. For by the preaching of John the Baptist, who tells them of another righteousness than that of the law, even the righteousness of faith in the Son of God. So that he bids them bring forth fruits of repentance, that is, a better fruit than that of the law ; that is, a better righteousness than the righteousness of the law. Therefore he tells them that he which did follow after him, meaning Christ, whose shoe latches he was not worthy to unloose, that they should look and mind him, he would tell them of a righteousness of faith, which was a better righteousness than that of the law, which would yield them more peace and satisfaction to their minds, than

than the righteousness of the law would ; for the righteousness of the law, though performed very exactly, it will be but as the light of the moon in mens minds. But the righteousness of faith, which the gospel signifies, it shines in the mind of man as the sun at noon day. So that the worshipers in the law were the third part of the stars that were smitten, at the fourth angel's sounding ; and this fourth angel sounded until the destruction of Jerusalem. For as the sun was smitten, as aforesaid, so likewise the moon and stars were smitten also.

The moon was smitten first in John the Baptist, he being the last prophet of the law, as aforesaid ; he smote the hearts of the rulers of the Jews with the declaration of a Christ that would bring another righteousness and worship, than that of the law, which would yield them more peace, if they could believe ; so that they became so smitten in their minds, that they fell a persecuting and smote him, and smote the sun also. But in a while after the moon and stars were smitten themselves. That is, at the destruction of Jerusalem by the Romans, the moon and stars were smitten. That is, the worship of the law of Moses which signifies the moon, it was smitten. And the rulers of the Jews, which were the stars, were smitten by the Romans. So that a third part of the moon hath been darkened ever since, and a third part of the stars have been darkened ever since. For the worship of the law, which signifies the moon, was never set up since not in his brightness, neither hath the stars, that is, the rulers of the Jews, any power to set up that worship of the law, or to

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punish

punish any that do not submit unto it. So that the third part of the stars are so smitten, that they are become darkened. So that you that have faith may know, that the gospel which did signify the sun, was smitten and darkened when Jesus was smitten at his first coming, to the day of his death ; therefore called by the Revelation of John, *the third part of the sun was smitten and darkened, and shined not for a third part of the day.*

Likewise the law, that signifies the moon, it was smitten and darkened, first in John the Baptist, and so were the stars also. But afterwards at the destruction of Jerusalem, the moon and stars were both smitten and darkened, so that a third part of the moon and stars did give no light in the night ; because the light of the natural moon and stars, it is their proper place when they shine, to give light in the night. But I have spoken more of the moon in the Interpretation of the eleventh of the Revelation, therefore I shall speak no more of it here. Only this, to remind the seed of faith what great judgments did ensue upon the sounding of this fourth angel ; persecution of the gospel, persecution of the law, and destruction of the Jews, which were the stars. These things were at the sounding of the fourth angel. You whose understandings are enlightened, may see what hath followed upon the sounding of the trumpet of these four angels ; and how this fourth angel it sounded half upon the law of Moses, and half upon the gospel of Jesus.

So that now there are three angels more to sound,
and

and great woes will follow upon it ; as it is said in the last verse of this chapter, *Woe, woe, woe to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels that are yet to sound.* So that there will follow a great woe upon the sounding of these three angels, which I shall unfold in order as they follow in the next chapter. So I shall say no more of this, I having given the interpretation in short of all the chief things of concernment in the eighth chapter.

CHAP. XXVI.

CHAP. ix. *At the sounding of the fifth angel, in verse 1. John saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit*

Now this star that fell from heaven unto the earth, it was that beast or king that did arise out of the sea, which is spoken of Revelation xiii. 1. 'This beast was one of Herod's, the dragon's sons, and the next beast that did arise after him; and this beast he was like a leopard *and he had seven heads and ten horns, and the dragon gave him his power and authority, and this beast had crowns upon his ten horns ; and upon his heads the name of blasphemy.* So that he was furnished with the dragon's power and authority, and his blasphemy, to dispise the living God, and to persecute the saints, as his father the dragon did when he persecuted Christ at his birth, and made war with the remnant of his seed. So that this beast which

arose out of the sea, he may be said to be a star that fell from heaven unto the earth, because he was one of the dragon's sons ; for John saith, *he saw a wonder in heaven, a great red dragon that persecuted the woman* ; which red dragon was no other but Herod. And this star which fell from heaven unto the earth, it was Herod's first born son, therefore called a star that fell from heaven unto the earth. It is said to fall from heaven, because this star was of the same seed or nature as the dragon was of. For it is said by John, *that he saw a wonder in heaven, a great red dragon* ; this red dragon is said to be in heaven, because he had the spirit or seed of the fallen angel in him in a great and extraordinary measure, which angel was first in heaven, he being created an angel of light, but was thrown down unto this earth when he deceived Eve. Neither did that angel that deceived her, ever ascend up into heaven again to this day, nor never shall. But Herod and his sons, and all wicked kings and rulers, they being of the fallen angel's seed, they may be said to fall from heaven ; and they being of his seed, they may be called a dragon, and satan, a serpent, a devil, and stars ; though they act several ways, yet all from one root ; that is, from one seed, even from the spirit or seed of the fallen angel, as aforesaid.

Therefore if any head magistrate or man doth act after the manner of a dragon, he may be said to be a dragon, as Herod. And if any man act after the manner of a subtle serpent, as those Jews did that tempted Christ, they may be called serpents. And if any man act the part of a devil, as Judas did,
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he may be called a devil. And if any king doth act as the star that burneth like a lamp, or more worse, this star did, that fell at the sounding of the fifth angel, they may be called stars that fall from heaven unto the earth. Because, as I said before, the original or father of all wickedness even the fallen angel, he was thrown down from heaven unto this earth. And the dragon, serpent, devil, and stars, they being of his seed, they may be said by the Revelation of John, to fall from heaven unto this earth ; for when the angel was thrown down from heaven unto this earth, his seed was all thrown down unto this earth with him. And this earth hath, and is the devil's kingdom ever since, and will be to the end of the world. And in this sense it may be said that this star fell from heaven unto the earth, and to him, that is unto this star, *was given the key of the bottomless pit.*

And in verse 2, it is said, *And he opened the bottomless pit, and there arose a smoke out of the pit as the smoke of a great furnace, and the sun, and the air were darkened by reason of the smoke of the pit.*

This bottomless pit here spoken of, it is the imagination of reason in man ; for the imagination of man's heart is continually evil, or bottomless, or topless. That is, the imagination of reason cannot find out what God is, nor where he is ; nor what the devil is, nor where he is, notwithstanding he is the devil himself. That is, the spirit of reason, which is the soul of man, is the devil ; and the imaginations that proceed from it, is that bottomless pit the scriptures speaketh of. It is bottomless, because

because it is eternal ; for that which is eternal hath no end, therefore no bottom, so called by the spirit a bottomless pit ; and he that had the key of the bottomless pit, was the star aforesaid. The meaning is this, he may be said to open the bottomless pit, in that he had power given him to command the dark reason and imaginations of the idolatrous peoples hearts, to come forth to fight for his crown and dignity, and for the image and worship which he did set up. Now he had power given him of the angel of the bottomless pit, that is, from the fallen angel aforesaid ; he being the angel of the bottomless pit, as it is said in verse 11, of this chapter, *And they had a king over them, which is the angel of the bottomless pit, whose name is Abaddon, &c.*

No I would have the reader to understand, that from this king, the angel of the bottomless pit, did Hierod, the dragon, receive his power ; he being that beast that did ascend out of the bottomless pit, which is spoken of in chapter xi. of the Revelation, which I have opened already. And this dragon gave his power to this star, so that the angel of the bottomless pit did give power to his own seed, or sons successively, so that the angel's sons are called by several names. And this son who had the key of the bottomless pit, and had power given him to open it he is called *a star that fell from heaven unto the earth*. For all wicked kings and magistrates who are the seed of the fallen angel, they are called stars, because the first original of them was from heaven. But as that seed is become mortal, they may be said to fall unto the earth ; and here it is that

that they work all their wickedness, blasphemy, and idolatry against God. And the bottomless pit is in the earth also, for there is no other bottomless pit but the imagination of man's heart, and out of this bottomless pit cometh all manner of wickedness. And when this bottomless pit is opened either by the law, or command of the good magistrate or the bad, there will arise unrighteousness, fear, wrath and envy out of it. But this star that had power given him, he was a wicked magistrate; for when he opened the bottomless pit by his power and command, *there arose a smoke out of the pit as the smoke of a furnace. And the sun and the air were darkened, by reason of the smoke of the pit.*

Now this smoke that did arise out of the bottomless pit of his own and his peoples imaginations, and the pride of their hearts, it was his and their breathings forth of blasphemy against the living God, and revenge upon all those that would not submit to worship as they did. And this smoke which was breathed forth from himself and his people, it did darken the sun and the air. That is, it made the faith and worship of the gospel, which did signify the sun, to be darkened, so that the worship of the gospel, could not be seen to shine for a season.

And the air was darkened also. The air doth signify the light of reason: that is, the very light of reason was so darkened, that they could not worship God according to the light of reason. For the smoke of the pit was so great, that is, ignorant, dark, and idolatrous worship was breathed and threatened forth, that it became like the smoke of a great furnace,

nace, so that no sun or air could be seen. That is, the idolatrous dark worship was so great and overspread the earth, and the threatnings against any other worship, it being the smoke of the bottomless pit, it darkened the sun and the air, that they could not be seen for smoke. That is no worship of the gospel, nor worship of the law, which was the light of reason, which signifies the air, could be seen by reason of the smoke of the pit; for as the smoke is great that doth arise from a furnace; so that it doth dazzle the light of the fire and candle, that it cannot be seen what is in the furnace; so the smoke of the bottomless pit was so great, that the light of the sun and the air was darkened, that none could see into the bottomless pit. That is, the light of the gospel, nor the light of law, could not penetrate through the smoke of the pit to see what was in it, the breathings forth of blasphemy and idolatry was so great, that it darkened the sun and the air, as aforesaid.

CHAP. XXVII.

AND in verse 3. *And there came out of the smoke locusts upon the earth, and unto them was given power as the scorpions of the earth have power.*

Now these locusts that came out of the smoke of the bottomless pit, I declare they were men, though called by the Revelation of John locusts. For it was the power of the star's command that opened the bottomless pit of his own imagination, and that breathed out threatnings against all that would not obey

obey his command ; so that there arose out of the smoke of his imagination, a multitude of locusts, that is, a multitude of wicked men ; and these wicked men should have power given, as the scorpions of the earth have power. That is, this star did give commission to those locusts that came out of the smoke, they had power given them by his commission to spread themselves upon the earth. And as the natural scorpions of the earth have power to hurt, or sting any they shall light upon, so likewise these locusts that came out of the smoke of the pit, they also had power to hurt men whomsoever they did light upon. Only this their power was limited by a secret providence, it was commanded them, verse 4. *That they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men which have not the seal of God in their foreheads.* The green grass, and green things, and trees, did signify the saints that should not be hurt.

For though the smoke of the bottomless pit had darkened the sun and the air, in that they durst not worship according to the law, nor gospel not publick, because of the smoke aforesaid, yet the saints were not to be put to death, nor hurt by these locusts, not for a certain time ; for the saints did forbear outward and publick worship of the gospel for a season, so that the locusts did not hurt them, according to the secret command and providence of God, but only those that had not the seal of God in their foreheads.

And in verse 5, it is said, *And to them it was given that they should not kill them, but that they should be*

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tormented

tormented five months, and their torment was as the torment of a scorpion when he striketh a man.

Now those men which had not the seal of God in their foreheads, they were not to be killed by the locusts that came out of the smoke of the pit; but they were to be hurt and stung by them, and this stinging should torment them for five months. That is, for such a time as their power did last. Now what the spirit doth mean by five months as to time, it is uncertain, and not revealed. But as the torment is great unto that man that is stung with a natural scorpion in his body, so likewise the sting that these locusts did strike those men with who had not the seal of God in their foreheads, it was as the sting of scorpions, and the torment was like unto it. Now this torment or sting hath relation to the mind of man, as well as to the outward man; for the sin of idolatry or false worship, especially against a man's will, it will torment and sting the soul of man, as the sting of a scorpion doth the body, so that no rest can be found; for when men are forced to worship contrary to the light within them, else they must loose their estates; so that these locusts they do either sting men in taking away their estates, and afflicting them with outward trouble; or else they must worship against the light of their conscience, and so sting their souls, and have the torment of his mind, which is as the torment of a scorpion when he striketh a man. So that when men are tormented and stung in this manner both in soul and body, they will chuse rather to die than to live, and shall seek for death, but it shall flee from them. These things

things have been experienced in all ages by some, and will be to the end of the world. Verse 7. *And the shapes of the locusts were like unto horses prepared unto battle*; and the latter part of the verse, *The faces of these locusts were like men*. Verse 8. *They had hair like unto the hair of women, and their teeth were as the teeth of a lion*. And in verse 9. *They had breast-plates of iron*. And in verse 10. *And they had tails like unto scorpions, and there were stings in their tails, and their power was to hurt men five months*.

These locusts that came forth of the smoke of the pit, may be said to be in shape like horses prepared unto battle, in regard of their strength and preparedness of mind they had to hurt and to destroy; for the faces of the locusts were like the faces of men. They must needs be like men, for they were men, only they were wicked men, therefore called locusts. Their hair is said to be like the hair of women, in regard they did wear their hair long; and their teeth may be said to be like lions teeth, in respect of the readiness they had to tear in peices with their teeth. And they may be said to have breast-plates of iron, in that they were exceedingly well armed. Also they may be said to have tails like scorpions, because of that poisonous nature that lay in their tails; for there was a sting in it which did hurt men five months; which men are called scorpions, as that of Ezekiel ii. 6. he speaking to the rebellious house of Israel, whom he calls *bryers and thorns*, as they were fit for nothing else but for the fire. Yet they like scorpions, did endeavour to sting Ezekiel, but he was encouraged of God not to be afraid of them.

So that wicked men are locusts and scorpions, and do sting men about worship with persecution, and death itself. And this sting may be said to be in their tails, when they persecute men meerly for conscience or religion sake. Then is the sting in their tails, and they do hurt men, as the scorpion of the earth doth hurt, when he striketh a man. So that great plagues were upon the earth, at the sounding of the fifth angel. Which plagues did proceed from the smoke of the bottomless pit, it being opened by that king, who is *the angel, of the bottomless pit, whose name is called Appollion*. That is, the angel of reason, that was first thrown down from heaven unto this earth, even he that deceived our first parents as aforesaid, which is the destroyer.

And this reason, that is, the fallen angel's nature, is that which rules in all wicked kings and magistrates, therefore called by the revelation of the spirit, serpents, dragons, devils, stars, angels, the devil and his angels; yet all from one angel of reason fallen. And this angel of reason fallen from heaven unto this earth, is the angel of the bottomless pit of the imagination of man's heart, which doth send forth that smoke, locusts, and scorpions, which doth sting and hurt their fellow-creatures, which doth bring such plagues and woe upon the inhabitants of the earth, which is far more than I can relate, at the sounding of the fifth angel; but I shall leave the reader to consider of it, therefore I shall say no more of it here.

CHAP. XXVIII.

AND in verse 13. *The sixth angel sounded, and John heard a voice from the four horns of the golden altar, which is before God.*

As for the altar, I shall not speak of that, for that hath been opened in my other writings, neither shall I speak of the voice which John heard, nor of the horns he speaketh of, for the thing is of no great concernment to know. But I shall proceed to verse 14. *The voice that came from the four horns of the golden altar which is before God, saying to the sixth angel that had the trumpet, loose the four angels which are bound in the great river Euphrates.*

Now I would have the reader to understand, that these four angels that were bound in the great river Euphrates, were not good angels, but evil angels. That is, they were the dragon's angels, that is, they were four kings that were of the same seed and nature as he was, for they came from the old serpent, the devil, which beguiled Eve. He may be called the old serpent, because he was the first angel that was thrown down from heaven unto this earth. And where the spirit of this serpent-angel is in king or magistrate, they being of his seed, they may be called angels also ; for the devil and his angels are reserved in chains of darkness, until the judgment of the great day.

The meaning is this, the devil was that old serpent-angel that deceived Eve, as aforesaid ; and he being an angel of light before he was cast down from heaven,

ven, but now he being upon this earth and dissolving into seed, he is become an angel of darkness ; Why because he hath lost the knowledge of himself, what he was himself and what the other angels were that were of the same nature of reason as he himself is. I say, he hath lost the knowledge both of the form of angels, and their natures, and what he was himself, so that he is now in chains of darkness, wondering in his imagination what the devil should be ; not thinking himself to be the devil ; and this is spiritual chains of darkness, not to know what the devil is in his form and nature.

And those great men that came of his seed, that is to say, the seed of the serpent, as Cain the first-born of the devil, cursed Cham, scoffing Ishmael, prophane Esau, that dragon Herod, with thousands of other kings, and great men that are of his seed, therefore called angels.

So that these angels are reserved in chains of darkness, until the judgment of the great day, as well as the devil their father ; for they are as ignorant what the devil is, and that they are angels, as the serpent is, what he was before he was thrown down from heaven ; so that I would have the seed of faith to know that there is no such thing, as the seed of reason doth vainly imagine, as to think that there is any such thing as a devil, and his angels in chains of darkness, out of the body of man, distinct from man ; for there is no devil but man, and what is in the body of man.

And this spirit of reason in man, is the devil, and when the spirit of reason hath got power in man,

so as to be the chief and head of many people, he may be said to be an angel, though an angel of darkness, because he is in chains of darkness; for the spirit of reason is in chains of darkness almost in all men; so that all men that are ignorant of the devil, and of themselves, may be said to be in chains of darkness.

And in this sense all men that are ignorant of the true God, and of the right devil, may be said to be the devil's angels, and so the devil and his angels may be said to be reserved in chains of darkness, unto the judgment of the great day. This is only to give the seed of faith a little to know the difference of angels. But these four angels that were bound at the great river Euphrates, were of the heathen kings that did succeed after Herod the dragon, spoken of Rev. xii. And as for the great river Euphrates, where these four angels were bound; the meaning is this, these four angels did border or inhabit near, and about this great river Euphrates. For this river was in the land of Canaan, where Canaanites, and other nations did dwell, which Moses and Joshua did give to the Children of Israel to inhabit; but through their rebellion and idolatry, they were disinherited, and the Gentiles had it again. And these four angels did inhabit about that great river, for there was abundance of land that did belong to that great river Euphrates, whereby these four angels could raise many thousand horses and horsemen, as doth afterwards appear.

But why is it said that these four angels were bound? The meaning is this, they were bound by
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the secret providence of God, from going forth to battle to kill and slay men ; for they had prepared themselves with such a mighty army, thinking to destroy and slay the third part of men, that should come against them, in an hour ; if not in an hour, then in a day ; if not in a day, then in a month ; if not in a month, then in a year. So that these four angels were prepared to accomplish all this their design in a year's time ; but these four angels were bound some certain time before they could do this. The time they were bound, it was so long as from the sounding of the fifth angel, to the sounding of the sixth angel. For there were great plagues at the sounding of every angel, as I have shewed before. And now at the sounding of the sixth angel, these four angels that were bound are loosed. And when they were loosed, you may see what effect they wrought.

The meaning is this, when the sixth angel sounded, there was leave given to those four angels that were bound before, the time being not come to go forth. Now they were loosed to slay the third part of men, as they would willingly have done before ; and for that purpose they muster up their army, as in verse 16. *John saw the number of the army of the horsemen, and they were two hundred thousand thousand.* And in verse 17. *John saw the horses in the vision, and them that sate on them, having breast plates of fire and brimstone, and the heads of the horses were as the heads of lions, and out of their mouths issued fire, and smook, and brimstone ; by his great army was the third part of men killed, as in verse 18.*

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That is, by the fire, and the smoke, and the brimstone, that issued out of their mouths. And as for their horses heads, being like the heads of lions, it was only to signify the strength and dreadfulness of them; because men are more afraid of lions, than they are of horses; and as for the fire, smoke, and brimstone, that issued out of the riders mouths, it signifies a three-fold destruction of men. As thus, when a man is burnt with fire alone. Secondly, a man may be smothered with smoke, so that he die. And if a man be burnt with brimstone, that is a more terrible death than the other two.

Now by one of these three were the third part of men killed, only to signify that some died a more cruel death than other some. That is, there issued out of their mouths, a more cruel usage or sentence of death to some, than to others; so that they had a three-fold way to put them to death. But all of them issued out of their mouths only to signify they had a commission to kill three several ways.

CHAP. XXIX.

SO in verse 19. *For their power is in their mouth, and in their tails, for their tails were like unto serpents, and had heads, and with them they do hurt.*

So that the power of this great army, to kill with fire, and smoke, and brimstone, it was in their mouths and in their tails. That is, there issued out of their mouths, fire, smoke, and brimstone, that many men were killed of these three, as I have shewed before.

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But why is it said, *They had tails like serpents, and had heads, and with them they did hurt?* They may be said to have tails like serpents, because the most be wise and most moderate men in reason, were the hindmost part of the army, and the most lion-like men in the fore front; so that the fore front of men were so dreadful, their horses being so numerous and so pampered, that they seemed more like unto the heads of so many lions rather than horses, they were so dreadful; and the horsemen that sate upon them came with such fire, wrath, and vengeance, which issued out of their mouths, which became like unto fire, smoke, and brimstone; and these were in the fore front of the army, and did act as if they had been lions, and as if there had been nothing else in their mouths but fire, smoke, and brimstone. But the tail or hinder part of the army, did act more like subtle serpents; for the tail of the army had heads, and they had stings in their heads. That is, they had a commission to act like serpents, and to sting and hurt men as the fore front had which had breast plates of fire. So that the fourth part, or head of this great army, were to act like lions, and the tail or hinder part of this great army, were to act like serpents; they having commission so to do from these four angels, which were loosed by the great river Euphrates; and in this sense it may be said that the power was in the mouth, and in their tails. For whosoever did escape the mouth or fore front of fire, smoke, and brimstone, they were sure to be stung with the tail; for the tails had heads and stings in them. So that if the mouths of the lions did

did not kill them, the heads of the serpents that were in the tails, would.

So that what with the mouths and what with the tails, the third part of men were killed. For the sting of serpents lieth in the head, but the sting of scorpions lieth in the tail. Therefore it is that John both say, the tail of this army were like unto serpents, and had heads, and with them they do hurt. For take a serpent by the head and he can do no hurt, though his tail be at liberty. But the heads of these serpents were at liberty, therefore it was they did hurt in killing of men.

This is to be minded, that this great army were heathen men, and those upon whom these great plagues fell were heathen men, wicked, idolatrous people, who worshiped wood and stone gilded over with gold, even the works of their own hands.

They make a god with their own hands; and fall down and worship it, as David saith, Psal. cxxv. 4, 5, 6, 7. *Their idols are silver, and gold even the work of men's hands; they have mouths and speak not; eyes have they, and see not; noses have they, and smell not; hands, and handle not, feet, but walk not; neither do they speak thorow the throat, as that which hath life doth.* So Psal. cxxxv. 15. *The images of the heathen are silver and gold, &c.*

So that these plagues which John saw in the vision, it was upon the heathen Gentiles that had no faith in the gospel of Jesus, neither did they repent ever the more of their idolatry and worshiping of devils. That is, those men that were not killed by those

plagues, did not leave off worshipping of devils, in that they did still worship idols of silver and of gold, and of brass, and of stone, and of wood, which neither can hear, nor see, nor walk.

So, in the last verse of this chapter, as they did not repent of their wicked idolatry, neither did they repent of their other wicked sins which nature is addicted to. That is to say, *their murders, nor of their sorceries, nor of their fornication, nor of their thefts*. But there needeth no further opening of the two last verses of this chapter, for they are easy to be understood ; therefore I shall say no more as to the interpretation of the ninth chapter.

CHAP. XXX.

NOW I have given the interpretation of all the chief things of concernment in all the nine chapters of the Revelation of St. John, and I have shewed in some measure what plagues and judgments did proceed upon the sounding of the trumpet of every one of the six angels.

And as for the seventh angel sounding, it sounds in the eleventh chapter of the Revelation, which chapter I have interpreted already in that treatise called *The Interpretation of the eleventh chapter of the Revelation*.

And as for the chief things in the tenth chapter, I have spoken of them in that book also ; only the seven thunders, what they did utter, I have not written concerning it ; because John would have written
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ten what the seven thunders did utter, but the angel forbad him to write, saying, *Seal up those things which the seven thunders uttered, and write them not.* So if he that heard them must not write what they uttered, how should I that never heard them? So that I shall pass by the tenth, eleventh and twelfth chapters, for I have spoken of the chief heads of the twelfth chapter in the aforesaid treatise, and in The Divine Looking Glass, so that I shall pass on to the thirteenth chapter.

But before I come to interpret the thirteenth chapter, I shall speak something concerning the seven anti-angels sounding their trumpets, as the seven true churches of Asia did; and how that there hath plagues and judgments been upon the earth at the sounding of the anti-angels, as there was at the sounding of those angels of Asia.

Now you may remember that I have shewed before, that the ministers and pastors of every church are called angels. And the preaching of those ministers and pastors, is the sounding of the trumpet; so that when the trumpet of every angel did sound, there was some great judgement did follow.

As at the sounding of the trumpet of the Roman Catholick ministry, when they did put Christ and the apostles into worship, the Pope being made the first bishop or minister, to succeed and sit in Peter's chair, and so other ministers were ordained under him: Was there not great troubles upon the earth at the first sounding of the Popish ministry after the ten persecution? The histories of England do make mention

mention what strange things were acted upon the earth in those parts at that time : But I shall leave that to those that have being accustomed to read histories, who have those books to read. But in the time of its sounding, hath there not been many plagues and troubles upon the earth, upon people whose consciences have been tender, and could not bow down to their idolatrous worship ? Hath not the Popish ministry invented strang plagues and punishments for them, as they did in the ten persecutions ? The Book of Martyrs doth relate many strange torments, besides what other histories do relate ; which the Papists did use to torment men and women that could not bow down to the superstition which the ministry of the Pope did set up. So that it would be too tedious to relate what plagues have been upon the earth, what with the temporal and with the spritual plagues at, and in the sounding of the trumpet of the Popish ministry, it being the first anti-angel of Europe, in resemblance of the angel of the church of Ephesus in Asia.

Secondly, Were there not great plagues upon the earth about religion, and turning the temporal affairs of the earth, when the Episcopal and Protestant ministry did sound ; when Luther, Calvin, and others did blow the trumpet of their ministry, dissenting and differing something about matters of religion ? This I suppose most men have the history to shew of that.

And what wonderful things have been acted by Protestant kings, and Protestant ministers, so that great plagues in the temporal, and persecution for
conscience

conscience for differing in religion, hath been acted the time of the Protestant ministry? it being the second anti-angel that did sound, in resemblance and likeness of the angel of the church of Smyrna.

Thirdly, Were there not great plagues at the sounding of the Presbytery and Independent ministry? I put them together, because they sounded their trumpets both together, though there is a distinct difference between them in some particulars, in point of worship and church discipline; but they were both of them that which is called Puritans, and their ministry did sound a long time before they got power to persecute; for they could not do that until they had put down the Episcopacy; neither could the Protestant ministry persecute until they had turned out the Papist; so that the sounding of one angel did put down the other.

And were there not plagues in the temporal, and persecution in religion, when the Presbyterian and Independent sounded their ministry? Were not the bishops put down, and the Presbyterian and Independent put in their room, or places? And did not the Presbytery persecute for conscience sake, in matters of religion? witness the Synod!

And after that was down, the Presbyterian did persecute upon the account of religion, as many can witness at this day. Likewise was not the king driven from Whitehall by the Presbyterians and Independents? Were not great armies raised against him? Were there not many men slain by both armies? Were there not many thousands of people undone and destroyed by these plagues and troubles
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at the sounding of these two anti-angels, namely, Presbytery and Independency? when I say Presbytery the Scots are included.

So that plagues did follow upon the sounding of the trumpets of these anti-angels, as there did at the sounding of the trumpets of the angels of Asia. And the angel of the Presbyterian signifies and resembles the angel of the church of Pergamos. And the angel of the Independent doth signify and resemble the angel of the church of Thyatira.

Fifthly, Were there not great plagues, at the sounding of the Baptists, and the angel of the Ranters? these two sounded together also; that is, their ministry sounded forth together, as the Presbytery and Independent did; and they held together in war as the other two. Did not great plagues follow upon the sounding of these two anti-angels?

Was not Oliver Cromwell upon the Baptists score at the first? Was not he made general? Were not many Baptists and Ranters made great officers of the army? for the Levellers were of the Ranters, and the Fifth-monarchy men were of the Baptists. So that the Levellers were a branch that sprouted forth of the Ranters; and the Fifth-monarchy men were a branch that sprouted forth of the Baptists.

And Were not these the men that overthrew the king's army, and the Scotch army? Did not these beat down all those that stood against them? Did not these cause judgment to be given upon the king when they had overcome him? Did not these make France, Spain, and Holland to bow, and fear before them?

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Was not Oliver's name dreadful to neighbour nations? Was not he a terror to the cavaliers? Was there not great destruction in England, and elsewhere, at the sounding of these two anti-angels? These things many that are now living, can witness. So that there were plagues upon the earth at the sounding of every angel; for the angel of the Baptist being the fifth, in resembling the angel of the church in Sardis.

And the ministry of the Ranters being the sixth angel, in relation to the angel of the church of Philadelphia; so that great plagues have been upon the earth at the sounding of every one of these six anti-angels, far more than I can relate.

Only this may give the seed of faith a hint whereby they may see what a suitableness there is in the sounding of the trumpets of the anti-angels of the churches of Europe, to the angels of the churches of Asia, and what plagues did follow.

CHAP. XXXI.

NOW when the seventh angel of Asia did sound, it is said, *That there should be time no longer*, as in Revel. x. 6.

And in Revel. xi. 15, it is said, *And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ, and he shall reign for ever and ever*; intimating the end of all time at the sounding of the seventh angel.

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And as the Revelation of John hath involved the three records in earth to agree in one ; that is to say, the water, blood, and spirit ; or the commission of the law, and commission of the gospel, and commission of the spirit. These three being several, and a great distance of time between every one of them, as they were acted upon this earth ; yet all but one record ; so is it with the Revelation of John in his vision, he hath joined the sounding of the seven trumpets of the seven angels, as if they did relate to no other but to the seven churches of Asia. When as the same spirit did sound in the time of the law, and so it doth now in these last days in the commission of the spirit. For some of those plagues that were upon the earth at the sounding of those four angels, they were acted in the time of the record of the law, which signifies the water, yet seen in the vision by John, as if they were all acted and performed by the seven churches of Asia.

So likewise the seven churches of Europe were included in the vision also, for there is a remnant of the seed of the woman, in all the seven churches of Europe that will be saved, through the ministry of them be anti ; they being non-commissionated angels, yet called angels who sound their trumpets.

And at the sounding of these anti-angels, great plagues hath followed, as I have shewed before.

Now the Quakers being the seventh and last anti-angel that will sound, in resemblance of the angel of Laodicea ; there will fall great plagues upon the earth at the sounding, and in the sounding of this seventh and last anti-angel.

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For there are no more angels to sound after the Quakers ministry ; for this ministry will last to the end of the world. For there will never come no better nor higher ministry while the world doth last ; for the Quakers ministry is the seventh and last anti-angel that will sound, and as the mystery of God was finished in the days of the voice of the seventh angel when it did begin to sound, as in Revel. x. and as I have declared in 'The Interpretation of the eleventh of the Revelation.

So likewise when this angel hath sounded outright; the world will be at an end, and the kingdoms of this world will become our Lord Christ's and he shall reign for ever and ever, Revel. xi. 15. And this plague will be the greatest plague of all the other six plagues unto the seed of reason, who have persecuted the innocent, and killed the just. But how long time it will be when these things shall come, it is not revealed to me, nor no man else. Only this by revelation I know, that the last or third commission of the spirit is now extant upon the earth. And that the Quakers ministry, is the seventh and last angel that will sound ; but how long time it will sound, is not yet revealed to me.

But this I know, that they are the last, and being the last, they may last a pretty while. Neither would I have the reader to think, that the ministry of the other six angels will be extinguished, for they will last to the end of the world also. Only this I would have the reader to understand, that all sects and opinions in matter of religion, are comprised in these seven churches of Europe.

So that these seven churches are the root and and body ; and the other opinions in religion, though seemingly they differ from them, yet I say they are but branches that are sprouted forth from some of these seven churches of Europe. Though they seem very great branches, yet they are but branches, as doubtless there were many differing opinions in the seven churches of Asia, yet all are comprised by the Revelation and vision of John, in the seven angels ministry of Asia.

So all sects and opinions are comprised in the seven anti-angels ministry of Europe. And the Quakers ministry it being the seventh and last anti-angel that will sound the trumpet, in regard there will come, nor arise no higher, nor better things in matter of religion, to the eye of reason. So that men and women who do not know truth, when they want satisfaction in their minds, they must fall into the Quakers.

And as the plagues and judgments upon the earth, are greater at the sounding of the trumpet of the seventh angel of Asia, it being no less plague than the end of the world ; which plague is far greater than those six plagues which were at the other angels sounding ; so likewise there will be greater plagues upon the earth, at the sounding of the trumpet of the seventh and last anti-angel, than there hath been at the sounding of the other six angels ; for no more will come to the end of the world ; and the nearer it grows to the end, the greater plagues will be upon the earth ; for is not almost all the world in an uproar, killing and destroying one another, ever since
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the seventh anti-angel did begin to sound? And yet greater plagues than have been, or is now, will ensue upon the sounding of this angel.

But I shall leave it to what providence and time will bring forth, only this to let the reader see and know what a resemblance there is between the seven churches of Europe, and the seven churches of Asia. And how that the seven anti-angels were included in the vision in the seven angels of Asia, and plagues on the earth in like manner.

And as the Revelation of John in his vision did see, that the end of the world would be at the sounding the trumpet of the seventh angel, the anti-angel being included in the vision, it will so come to pass; but what day, hour, or year, is not known to any man.

Therefore I shall leave it unto God, who hath appointed an end in his own secret decree, and hath declared it by his servants the prophets and apostles; therefore ought to be believed by all that do expect eternal life, by God's putting an end to this world. Neither can there be any satisfaction to the mind of man, except it be believed. It is that which satisfies me, so that I do not question the thing, though the time when is uncertain; an end there will be, as certain as there was a beginning.

So I shall leave it unto God, that made a beginning of this world unto man, and according to his own appointment there will be an end. So that I need not say any more concerning the seven churches of Europe, there being a likeness and resemblance of their ministry, unto the ministry of the
seven

seven churches of Asia ; and so may be called *seven angels that sounded their trumpets* ; and plagues did, and doth fall upon the earth, at the sounding of every one of the anti-angels, as aforesaid.

Now I have given the interpretation of the seven anti-angels, I shall pass by the tenth, eleventh and twelfth chapters, as I said before, and proceed to interpret the chief things of concernment in the thirteenth chapter.

CHAP. XXXII.

IN chap. xiii. 1. John saith, *he stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads, and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.*

I would not have the reader to understand, that John did stand upon the sand of the sea with the feet of his body, when he saw this beast to arise out of the sea ; but the meaning is, the revelation of his spirit it was carried in the vision by the revelation of faith, as if he had stood upon the sand of the sea shore ; for the revelation of the spirit can stand upon the sand, or upon the sea, though the body of a man be many miles distant from it. Likewise it is not to be understood, that this beast which he saw did arise out of the sea ; but, as I said before in another case, this beast with seven heads and ten horns, he did arise out of those islands which did border about the sea, or lands that are environed about with the sea and other great rivers of waters, as some places of this earth is, as that of Jordan and other places ;
which

which those who have travelled the earth and sea, can better relate than I.

But it may be said that this beast did arise out of the sea, in regard these borders, kingdoms, and people were environed or surrounded by the sea, as the land of Canaan was, so that except the waters of Jordan had been dried up by the power of God, there had been no entering into it by the people of the Jews. And so these four angels that were bound on the river Euphrates, as I shewed before, so is it with this beast that John saw to arise out of the sea. He may be said to arise out of the sea, for those reason aforesaid.

This beast is said *to have seven heads and ten horns.* Now it is said Revel. xii. 2. *That the great red dragon had seven heads and ten horns also,*

The difference between these two is this, the dragon's seven heads and ten horns, is spoken with relation to seven kings that should proceed out of his lions, that should have ten horns. That is, they should exercise persecution against the saints ten times, in the time of the apostles commission. And this was the dragon's war that he made with the remnant of the woman's seed, as in Revel. xii. 17. And the ten horns that the dragon had, were the ten persecutors of the saints, which are called by the Revelation of John ten horns, as is more opened in The Divine Looking Glass.

But the thing I would have the reader to mind is this, the difference why the dragon is said to have seven heads and ten horns, and the beast that John saw to arise out of the sea, he had seven heads and
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ten horns also. The meaning is this, the dragon's seven heads did signify seven kings besides himself, that should exercise the same idolatry and persecution of the saints as he did. For he gave his power unto this beast, who had the seven heads and ten horns. But this beast that did arise out of the sea, is said to have seven heads and ten horns, in regard that he was one of the seven heads himself, and the first of the seven heads that the dragon had. So that the dragon is the eighth, and is gone into perdition, as I shall open more when I come to it.

Only this that the seed of faith may see some difference between the dragon's seven heads and ten horns, and the beast's seven heads and ten horns: the one having seven heads besides himself, and the other having seven heads with himself. And as for the ten horns they were all one; for they were both blasphemers and idolaters, and did worship idols and images, and persecuted the seed of the woman, and made war with the saints.

And all the victory the saints did obtain against the dragon, the beast, and their image, it was by faith and patience in the blood of the Lamb; enabling them to suffer with patience those ten persecutions which those ten horns did push the saints with those cruel deaths, which the Revelation of John calls *ten days tribulation*. But I shall have occasion to speak more of that hereafter.

CHAP. XXXIII.

BUT in verse 2. of this chapter it is said, *And the beast which I saw was like unto a leopard, & his feet were*

were as the feet of a bear, and his mouth as the mouth of a lion, and the dragon gave him his power, and his seat, and his authority.

Now I would have the seed of faith to know, that these ten persecutions, which were the ten horns, they were acted upon the saints, in the primitive time, so called. That is, so long as the commission of the apostles did successively last, or as long as the true faith of Christ was upon the earth, which did last a matter of three hundred years, from the birth of Christ; for after his birth there was true faith on the earth.

For when the *the Son of Man*, as he calls himself, *did come in the flesh upon earth, was there any faith upon earth?* Surely no. If there had been faith upon the earth, they would never have sought to have destroyed him when he was born, as Herod that red dragon did; and afterwards, his own people the Jews. So that this is to be minded, that always when God doth come with his commissions, there is little or no faith upon the earth.

Was there any faith upon the earth, when God did send Moses to Pharaoh, and to Israel? Moses being the first man which God chose, and gave a commission to write scripture. I say, was there any faith upon the earth at the first appearing of God? Surely no.

But after Moses had appeared, then there was faith upon the earth, but at his first appearing there was no faith on the earth. So likewise at the second appearing of God, that is to say, when Christ was born, was there any faith upon the earth at that

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time, but only in old Simeon and his wife, and Joseph the supposed father of Christ ?

The earth was very barren of true faith at the appearing of God, in this way. But after his appearing, there was much true faith upon the earth, as may be read concerning Christ himself, that many believed on him, and a greater number of people believed on his apostles, more than did on himself. So that there was great faith upon the earth, in the time of God's appearing in his commission of the blood ; but before, or at the first appearing, there was very little or no faith upon the earth.

So likewise at God's third appearing in his commission of the spirit, was there any true faith upon the earth ? Surely no. This I know by experience, that there was no true faith on the earth ; but since God hath appeared in the commission of the spirit, there is true faith upon the earth, more than hath been these thirteen hundred and fifty years. So that at the appearing of God in his three commissions, there was very little or no true faith upon the earth, I mean at their first appearing. But after their appearing, there is true faith upon the earth, and that more abundant than at any other time.

For that faith which is between commissions, it is but a traditional faith, and not a saving and justifying faith. I only give the seed of faith this hint, that they may distinguish and know the better how, and when the scriptures were fulfilled. So I shall pass on to open the chief things of most concernment in this chapter.

CHAP. XXXIV.

THE first thing that I would have the seed of faith to mind is this, that these ten horns of persecution of the saints, it did first begin at the birth of Christ in that dragon Herod; and afterwards the spirit and power of the dragon, it was invested or seated upon this beast, he being the first head which the dragon did give all his power and authority, and his seat unto. That is, the same spirit of reason that was in Herod the dragon, it was in the seed of this beast. So that this beast having the same spirit of reason in him, as the dragon afore-said had, he did exercise the idolatry, blasphemy, and persecution of the saints, as the dragon did.

So that he being of the same spirit and practice as the dragon was, it may be said that he received the dragon's seat, power, and authority; he being the first head that succeeded the dragon. For this I would have the seed of faith to know, that this spirit of the dragon, it went through the seed of all those seven heads. And all that persecution that was acted in that three hundred years in the time of the commission of the apostles, it is reckoned all but into seven heads, or seven beasts, though more wicked kings than these seven might persecute the saints in those ten persecutions, in that three hundred years; yet they are all included in those seven, because the same spirit of reason that was in the dragon, the same was in the seven. And so in the seed of all wicked kings, so that they all acted as the dragon

did, in blaspheming the living God, and persecuting his saints.

For as all good kings are included but into four good beasts as I said before, so likewise all wicked persecuting kings are included in those seven heads or seven wicked beasts, they being of the same seed and nature as the dragon is, and walk in the same steps of idolatry, blasphemy, and persecution, as he did. They may be said all of them to receive the seat, power, and authority of the dragon, which is no other but the spirit of reason, whose original is from the fallen angel, though called a dragon, a serpent, a devil ; the seed of reason is all this and more.

But little doth man think that the spirit of reason in every man, poor and rich, bound or free, high or low, king or people, is the devil, serpent, and dragon. For many poor men have the spirit of the dragon in them, only they have not power to execute it upon the saints, nor their fellow creatures.

Therefore when the spirit doth call a man a dragon, or a beast, it is with relation to that power that is invested upon, or in a king, or head magistrate. So that he being the head or chief above all others, he hath power and authority to do good or hurt. And according as his authority and power doth act itself forth on this earth in righteousness, justice, and worshiping the true God, he is called by the revelation of the spirit, a good beast, good king or good angel.

So on the contrary, if the power and authority of the head magistrate doth act itself forth in unrighteousness, and injustice, and idolatry, and persecution

tion for conscience sake, he is called by the spirit an evil beast, a serpent, a devil, a dragon. So that when the spirit or seed of reason doth act in the head magistrate like a dragon, that king or head magistrate may be said to be a dragon, as Herod.

And when a head magistrate doth act as a subtle serpent, he may be called a serpent, as did those Jews in Christ's and the apostles time. And when a head magistrate doth act as a devil, he may be called a devil, as murdering Cain in point of worship, slew his brother Abel, and so the Jews did by Christ in point of worship.

Therefore Christ calls those Jews which were head magistrates, as the high priests and levites, he calls them serpents, devils, saying *they were of their father the devil, for he was a murderer, and a liar from the beginning.*

Now Cain was the first liar and murderer, and so the first devil in the state of mortality. And those Jews that would have killed Christ, were the children of Cain, therefore called devils, because they did the same works as Cain, their father had done, for they had persecuted and killed prophets and righteous men, and so they did Christ himself, as Peter doth relate in the Acts of the Apostles. So that they walked in the way of their father Cain, therefore called devils.

Only this I would have the reader to understand, that when the spirit of reason doth act in the head magistrate, as a serpent, or as a devil, or as a dragon, or any other way that the scriptures doth brand for wickedness;

wickedness, it is all acted in this world, though John doth say he saw it in heaven.

But it is by way of vision, but the wickedness is acted in this earth; for the spirit of reason, which is the devil, is become mortal, and so he exercises his cruelties and murders upon mortals like himself. But it is said to be in heaven, because the first original of reason came from heaven; the fallen angels nature being the spirit of reason fallen, it became mortal, and so hath run through the seed of mortality, and so acts in the state of mortality, as a serpent, devil, or dragon. And is said by the Revelation of John to be seen in heaven, because the spirit of reason, the devil, the original of it, came from heaven, but the things acted by it are acted in this earth, &c.

CHAP. XXXV.

NOW the spirit of reason in this beast that did arise out of the sea, to whom the dragon gave his power, seat, and authority unto, he is said *to be like unto a leopard*.

Now a leopard is a speckled or spotted creature. Now this beast is said to be like unto a leopard, in regard of the policy which he did exercise to gain the people to fight for him and his image; for he seemed to the people to be very religious and zealous in worship, but it was to images of wood and stone.

Yet this form of worship and command he gave to the people to worship the image, they were as white spots of righteousness. And his threatening
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of those that would not bow down to worship the image, these were his black spots; so that he in this regard may be said to be like a leopard, that is, spotted black and white; black to the saints, but white to those that received the mark of the beast in his right hand, or in his forehead; and in this regard he may be said *to be like a leopard*.

Secondly, He is said, *to have feet as it were the feet of a bear*, that is, he acted as a bear doth with his feet. That is, to claw and break the bones of that in pieces which he hath power over; for the strength and mischief of a bear it lieth most in his feet. So was it with the beast, he by his command to worship the image which he set up, did claw and break the bones of those saints that would not fall down and worship the image, by persecution, imprisonment, and death itself; and in this regard he may be said *to have feet as it were the feet of a bear*.

Thirdly, It is said, *And his mouth was as the mouth of a lion*; the meaning is this, he acted with his mouth as the mouth of a lion doth. That is, as the mouth of a lion doth roar with such an exceeding great and terrible noise, that the beasts of the forests exceedingly fear and tremble at the noise of the lion, that cometh out of his mouth; so likewise the roaring noise that came out of this beast's mouth made all the saints in Asia at that time to fear and tremble; for there was gone out of this beast's mouth great blasphemy, as in verse 5. *And a command went out of his mouth that they should worship the dragon, who gave his power, seat, and authority unto this beast.*

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And in regard the dragon's power, seat, and authority was given and established upon this beast, there went a command out of this beast's mouth, that all people should worship the beast, as they did the dragon, as in verse 4. of this chapter. So that the mouth of this beast may be said *to be like the mouth of a lion*; for these his commands to worship devils, and blasphemies against the living God, proceeded out of the beast's mouth. even as the floods of water did out of the dragon's mouth; and in this regard the beast may be said *to have a mouth like the mouth of a lion*.

Now it is to be observed, that this beast had *one of his heads as it were wounded unto death*. Now it is to be minded, that it was *but as it were*, nor was thought unto death, but his head was not quite dead; if it had, he would have done no more mischief to the saints; but his deadly wound was healed, so that the world did the more wonder after him, saying, *Who is like unto the beast? Who is able to make war with him?*

Now I would have the seed of faith to mind who it was that did give this beast that deadly wound in his head, and yet was healed again. It was the faith and patience of the saints that did give him this deadly wound, in that they would not worship the beast, nor his image, but did suffer persecution unto the death joyfully. So that this beast was sick with torment of soul, in that he could not bring them from the faith of Jesus, to worship devils, nor to submit to his will, so that he was wounded almost to death.

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So that he was weary of persecuting the saints, his conscience being so wounded he gave over persecuting for a season, until his conscience was healed again.

And though it be said, *that he had a wound by a sword, and did live*, it was no other sword but the sword of the spirit, which was in the saints; even the faith of Jesus, which enabled them to suffer with cheerfulness the spoiling of their goods, and not loving their lives unto the death, rather than to worship the beast, or his image. And this was that deadly wound that the beast had in his head; and this was the first day, and one of the ten days tribulation the saints did undergo. For when men suffer meerly for their faith of Jesus, or in innocency of mind in matter of worship, they do by their sufferings wound the persecutors souls more, that if they should turn again and fight with a sword of steel. So that it was the saints patient sufferings than did give this beast as John speaketh of, that deadly wound in his head.

But after a season his deadly wound was healed. That is, after the plague of his heart was over, that he saw he should not die, he grew worse, much like Pharaoh, when Moses had taken away the plague from him and his people, his heart was hardened, and made more cruel and worse. So was it with this beast, when his conscience had the fear of the present death taken off him, so that he was healed as to that; then he grew worse than he was before. For now his mouth uttered blasphemy, and power

was given unto him, to continue forty two months, as in verse 5.

These forty two months have relation to the ten persecutions, which did last a matter of three hundred years,. For the spirit and power of this beast, did run through the loins of all them seven heads ; they all being partakers of the dragon's power, seat and authority. For it runs through the loins of all wicked beasts, or wicked head magistrates. For they have all the spirit of reason, even the spirit of the dragon, though not in such a measure as the dragon hath. So that the power of this beast should continue in himself, and in others forty two months ; that was all the days of the ten persecutions, which time was the same, as the two prophets did prophesy, which is said to be forty two months ; which time was as long as the apostles commision did last, about three hundred years, as aforesaid, and as I have shewed in the Interpretation of the eleventh of the Revelation.

CHAP. XXXVI.

BUT in verse 6, the beast that was healed of his deadly wound, *he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.*

So that you may see now this beast was healed of his wound, he was worse, and blasphemed more against the living God, and against his tabernacle ; which tabernacle was the body of Christ. And those that dwell in heaven are the saints, who worshiped
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by faith in the tabernacle of God, which is in heaven ; therefore said to dwell in heaven ; and in verse 7, *It is given him, that is the beast aforesaid, to make war with the saints, and to overcome them, and power was given him over all kindreds, and tongues, and nations.*

Now the beast being recovered of that wound the saints did give him, he comes on afresh and makes war against them ; not only in blaspheming against the living God, or living Jesus, whom the saints did worship and serve, and would not worship, and serve him. Therefore he makes war with the saints, and overcomes them. That is, causeth all those he could light of, to deny their faith in Jesus, and worship as he would have them, or else they must be put to death ; so that he did overcome many of the saints, and put them to death ; for power was given him over all kindreds, tongues, and nations. That is he had power over all other people, but those that worshiped Jesus, to command them to worship him, and that worship he did set up, and all people but the saints did obey ; some for fear, and some for love, but all did obey to worship the beast, only those that had faith in Jesus ; therefore they were overcome and killed by the beast. But the others, the kindreds, tongues, and nations, saved their lives for the world wandered after the beast, his power was so great. So that all that dwell upon the earth shall worship him *whose names are not written in the book of life of the lamb slain from the foundation of the world*, as in verse 8.

The meaning is this, that the spirit of reason in this beast, and in all other beasts, or head magistrates that are of the seed of the serpent, should have such

power over the dark reason of man, to worship him, and the image he doth set up. And the whole world lying in ignorance and darkness, they are through ignorance ready and willing to worship any thing, that the spirit of reason in the head magistrate shall command them.

And the ignorance and darkness of men, in point of worship, is so numerous, that hardly any can be seen in the world but idolaters. So that it may be said, that all that dwell on the earth do worship the beast, none excepted but *those whose names are written in the book of life*, which are but few in comparison. For the worshipers of the true God are but few in comparison of those that worship the devil. For the spirit of reason is the devil, and what image or form of worship is set up by the spirit of reason in the head magistrate, having no commission from God, it is but of the devil's setting up. And whoever doth bow down to worship in that manner and form, they do but worship the beast and his image, and so worship devils.

And is not the whole world at this day, as well as at that time, as well those that profess themselves Christians, as well as Heathens, Turks, and Pagans under that darkness of mind as to worship false gods, idols, and devils? So that the whole world may be said to worship the beast and his image, though not all one kind of image; for every opinion of religion in the world hath one image or other to worship, instead of God. And it must needs be so, because the world doth not know the true God in his form and nature, therefore they worship devils instead of God, though in divers forms and manner. But

But I would have the seed of faith to mind, that when I say all the world the elect seed are excepted. For the seed of faith are not counted the world though they be in the world ; as Christ said, *I pray not for the world, but for them thou hast given me out of the world, and that thou wouldest keep them from the evil of the world.* So that the scriptures do never count the saints the world, though they be in the world ; so that the scriptures may say that all the world wandered after the beast, for all the world doth wander after one false worship or other, but those that have their names written in the book of life.

Now how shall a man know that his name is written in the book of life, but in that he knoweth the true God, and how to worship the true God without any idolatry ? Can he know things of this nature but by a commission from God ? Surely no.

And here lieth the comfort that the seed of faith have in this life by a commission from God ; by faith they know their names were written in the book of life, from the foundation of the world. That is, they are to look no father than the beginning of the world, that is, to the first Adam ; they being of his seed are not counted by the revelation of faith, to be the world ; it is the seed of the serpent that is called by the spirit the world, and not the seed of Adam. So that the seed of faith are those that died in the first Adam, yet their names were written in his seed ; and Christ the second Adam, he being the quickening spirit of that seed.

And as the seed of faith was dead in the first Adam, so likewise the same seed is quickened again by the
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second Adam, and so made alive again, and may be said to be written in the book of life of the Lamb, slain from the foundation of the world.

It is said *from the foundation of the world*; with relation to righteous Abel being slain. So that whoever is of Adam's seed, is of Abel's seed ; and whoever is of Abel's seed, he may be said *to have his name written in the book of life of the Lamb, slain from the foundation of the world*; for the seed of faith doth go no further to find his name written in the book of life, than to righteous Abel. For whoever goeth further to find his eternal life, he will come short of it, and never find it.

I give this hint to the seed of faith, only to let them see where the book of life is, and where they may find their names written, and not to go as rovers beyond the foundation of the world ; but go to the first Adam as Moses speaketh of, and not as the imagination of reason doth. For whoever goeth beyond Adam to find his name written in the book of life, he will never find it. So much for the interpretation of the eighth verse.

CHAP. XXXVII.

I Shall pass by the two following verses, there being nothing in them but what is commonly known ; therefore in the next place I shall come to verse 11, where it is said, *And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.*

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This beast is said to come out of the earth, because his power and dominion was most upon dry land ; therefore said to come up out of the earth, as the other beast did arise out of the sea ; but this beast had the same spirit of reason in a high nature, as the other beast had, and as the dragon had, and walked in the same steps, or worse, than the other beast did, and exercised the same authority or worse than the dragon did ; yet he had two horns like a Lamb. That is, he did appear at his first coming into his seat, more lamb-like than the other beast whose deadly wound was healed, did. That is, he made a shew at his first appearance, as if he would have been more meek and merciful to the saints that worshiped Jesus, than the other beast was. So that the saints had some little hopes that he would have let them exercise their worship, buy and sell, and trade, without taking the mark of the beast in their foreheads, or in their hands. And it is very like they had some little space of time at his first coming in, to worship, buy and sell, and trade ; for it is not to be understood, that the saints were always persecuted and put to death ; if they had, they would have been all extirpated out of the world before three hundred years were expired ; so that there was sometimes more liberty than at others, as there hath been in all ages. So that the two horns of his power did seem to be like a lamb, as if they would do but little hurt ; for no man doth so much fear the horns of a lamb, as they do the horns of a bull ; for the horns signify power.

Now these two horns like a Lamb, they did signify
quietness

quietness in religion, and peace in the civil state. So that this beast appearing with two horns like a lamb, it gave great hopes to the saints that they should have liberty of conscience to worship Jesus, and peace in the natural or temporal state, to buy and sell, and trade freely one with the other; as these two powers did signify the spiritual power, and the temporal power, they being the two horns like a lamb.

But this beast *he spake as a dragon*. And in verse 12, *He exerciseth all the power of the first beast before him, and causeth the earth, and them that dwell therein, to worship the first beast, whose deadly wound was healed*.

Now what the power of the first beast was I have shewed before. But in verse 13, *And he doth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men*. Now these wonders that were done by this beast who had two horns like a lamb, they were but counterfeit wonders, and no real thing; for the imagination of man may do seemingly great things to the sight of the dark mind of man; there may be wonderful strange things produced by the imagination of reason, when the mind is exercised upon a religious score, they may do seeming wonders and miracles, as they do by their imagination upon a natural account.

Did not the magicians and southsayers in Egypt, by their imagination do many seeming miracles, as Moses did? Did not they cause frogs seemingly to appear before Pharoah, as Moses did, and many other things as Moses did? But this the reader may understand,

understand, that the frogs that Moses brought upon Pharoah, they were real substances alive; but the magicians frogs which they brought up in the sight of Pharoah, they were but shadows like frogs, without substance; but the mind of Pharoah and his people being ignorant and dark, took the shadow for substance.

But if men's minds be not dark as pitch, they may know that the Egyptians miracles were nothing else but shadows presented to the dark phantasie of man, by the imagination of natural art and figure; for if the things the magicians did before Pharoah, and the people, had been any thing but shadows, the people of the land, and the king would have been as much troubled to get away the frogs, and other things that the magicians brought upon Egypt, as they were with those frogs, and other things that Moses brought upon Egypt.

But it may be clear to those that are not as dark as pitch, that all those things which the magicians of Egypt did, were nothing else but shadows, meerly produced by natural magick; for when the thing was over, the shadow was vanished also, so that the people heard, nor saw any more of the magicians frogs.

So likewise when the imagination of reason is exercised upon a religious account, though it be in the way of idolatry, many strange things may be achieved and attained unto where the imagination of reason is religiously bent; for these two horns like a lamb did signify zeal in religion, though in an idolatrous way. So that this beast being studious of religion, did by the strength of his imagination, and

his diabolical holiness ; he exercising his mind more upon idolatry and worshiping of images, than the other beast did before him. So that this beast with two horns like a lamb, could go farther in his religious imagination than the other beast did, and deceive the people more by a way of lying signs and wonders, so that the people took this beast to be more god-like than the other ; *for this beast did seem to make fire come down from heaven on the earth, in the sight of men.* He did this upon a religious account to deceive the people, as the Egyptians did upon a temporal account, as I said before. That is, he went to imitate the prophet Elijah to bring fire from heaven in the sight of men, as Elijah did, even as the magicians of Egypt did imitate Moses. But this fire the beast brought from heaven, it was no real thing, but only a shadow or likeness of fire, as the Egyptians was.

For this fire that he brought from heaven, it did no body any hurt, only dazzled the phantasies of them that saw it with a shadow of fire, but no substance ; even as the Egyptians did in the temporal.

But the fire Elijah brought from heaven, it burnt up two captains and their fifties, because the fire that came from heaven it was a real substance, and did execution ; but a shadow doth nothing but deceive the phantasie of man for the present, as in verse 14. *And deceived them that dwelt on the earth, by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwelt on the earth, that they should make an image to the beast, which had a wound by a sword, and did live.*

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In this 14th verse he had power to command the people to make an image, and to dedicate it to the beast that received the wound with a sword, and did live.

And in verse 15, he would shew another sign or miracle that should deceive the people more than the former sign of bringing fire from heaven on the earth in the sight of men ; so that he would deceive their dark understandings, for *he had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed.*

CHAP. XXXVIII.

THIS I would have the reader to observe, that the image that this beast with two horns like a lamb, did cause to be made and set up, the image was the same form and likeness, though made of wood or stone, as that beast was of that received a wound by a sword, and did live ; and that beast was a man, and the image of that man did this beast cause to be set up to be worshiped.

For that beast with two horns like a lamb, had power by his subtle and diabolical enchantments, to make this image of the first beast to speak ; and by the speech of the image it should cause that as many as would not worship the image of the beast ; that is, the form of this image of a man, should be killed ; now this seemeth very strange to the mind of man, and so it did to those people in that time,

that the wisdom of reason, the devil, should by his witchcraft-power, in point of religion and worship, to make an image, which the workman hath made with his own hands, for to speak.

It cannot chuse but to cause ignorant, and dark minded people to be deceived, and to fall down and worship it ; they supposing that the spirit of the holy gods doth come into, at or in its season, and speak to the people, so that they are fully persuaded, that it is the spirit of the holy gods that speaketh in it ; so that they fall down and worship it, not thinking that the imagination, power, and authority of the beast hath out-witted them ; for the beast did make an image of the other beast, aforesaid, and did set it apart, or dedicated it of purpose for a god to be worshiped, and made priests overseers of it, and consecrated the image by the priests in a holy manner ; and some boy or child, had a way to go into the image, and speak in it such words as the beast, and the priests should order the child to speak ; so that the child must speak through the mouth of the image, as if the image did speak itself, just like unto a wooden puppet in a play.

But as the Scriptures saith, *none of their images doth, nor can speak through the throat.* But secrecy between the beast and the priests, might keep the thing so close, that the people might know nothing but that the image did speak itself, and so they being bewitched with ignorance, and darkness, and deceived by this policy, they do worship the image. And so much the more, because the image did speak, and the words that the image did speak, they must
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be such words as he that gave order to make it, would have it speak. That is, to worship the image in the spiritual, and to command all people, small and great, bond and free, rich and poor, in the temporal, to receive a mark in their right hand, or in their foreheads, as in verse 16. *So that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name*, as in verse 17.

These were the things that the image must, and did speak, and these were the miracles that this beast wrought in the eyes of the people, whereby they were deceived; for these seemed to be great miracles, and so they were, to that which knoweth not the true God; for great things may be accomplished by the spirit of reason in man, if backed with the authority and power of the nation.

But greater things than these have been acted in this nation upon a spiritual account, and more spiritual wonders and miracles have been wrought by the spirit of reason in John Robins, John Taney, and others; for they have been able by that spiritual witchcraft-power, to present half moons, stars, burning, shining lights to the fancy of people.

Also John Robins hath presented by his spiritual witchcraft-power the form of a dragon, and the form of a serpent, and thick darkness; with divers other lying signs and wonders. I call them lying signs, because they were but shadows, and no real thing or substance, only things produced out of the strength of his own imagination; it being stronger than others, it did subject the imaginations of others under it; and so they were deceived by it, their phantasies
being

being dazzled and over powered by his knowledge and wisdom, in the dark power of reason, the devil, he could present to their dazzled phantasies, such like shapes and signs, as aforementioned.

Likewise it was in John Taney's heart, to have offered up his son to a diabolical deity, that he might attain to a greater and higher spiritual power, that he had yet attained unto ; with other strange things he did, and would have done, had not the law of the land been against such things, to put them to death ; he would have done much like Manasses, 2 Kings xxi. 6. *who made his sons pass thorow the fire* ; so that wonderful strange things may be attained unto by the spirit of reason in man, when it is religiously about.

But I shall speak no more of these things here, only these few lines are to let the reader to see what strange things have been acted here in England, by men upon a religious account, and many more which I will not mention now.

CHAP. XXXIX.

BUT I shall open a little what is meant by receiving *the mark of the beast in the right hand, or in the forehead.*

The mark of the beast is this, when a head magistrate or chief council in a nation or kingdom, shall set up by his or their power and authority, a set form of worship, he or they having no commission from God so to do, and shall cause the people by their power

power and authority, both small and great, bond and free, to worship after this manner of worship that is set up by authority, as this beast did, else they shall be persecuted or killed.

This form of worship so set up without a commission from God, it may, and is called by the spirit an image, for all people to worship, by virtue of that power that did set it up. For this I must say, that all manner of forms of worship which are set up by men who have no commission from God, they are but idols and images; and whoever doth worship God in those forms of worship set up by noncommissioned men, they may be said to *receive the mark of the beast in the right hand, or in the forehead.*

But there was always in most parts of the earth one supreme power in all nations, that had power to set up form of worship, as an image, and to command and compel all those that were under their power, to worship the image set up by the power, or by the beast. For all head magistrates are called beasts, as well as kings, else the people have not been suffered to buy, nor sell, but have been persecuted and killed, even as they were at that time by the beast that had two horns like a lamb. For whosoever would not receive his mark, either in his forehead, or his right hand; that is, if they would not worship the image set up by the beast, they should be killed, or not suffered to buy nor sell: That is, not to trade; which is as bad to some as death itself.

So hath it been ever since, and will be to the end of the world, little or much. For let the reader consider, how many have lost their lives for not submitting

ing to the worship, or as I may say image, that hath been set up by the Papist! the multitude of people that power hath slain and persecuted upon that account, are hardly to be numbered by man.

So likewise the Episcopal power of worship, hath for their image persecuted and put to death many. Also the Presbytery for their worship, or image, have persecuted and put to death many, witness New England, Scotland, and other places. The Independent also for his worship, or image, hath been guilty of persecution. The Baptist they also have been guilty of persecution for their image or worship, witness that one particular of James Naylor; for that little parliament that punished him, were most of them Independents and Baptists; so that all men when they are in power fall to persecution for religion, if men differ from them in point of worship.

And as for the Ranter and Quaker they never were in power, so that their persecuting spirits for religion cannot be seen; yet all these seven churches have an image to worship. That is, they every one of them do set up a several form of worship, but all false; for none of them know the true God, neither have any of them a commission from God to set up such a form of worship as they do.

So that all forms of worship in what manner soever, that are set up by non-commissionated men, who are not authorized of God, their forms are but images or idols, and the worshipers are idolaters, and do receive the mark of the beast, either in the forehead, or in the right hand. For the spirit of reason in man, is the beast that sets up worship as an image,
let

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let it be in high, or low, but more especially in higher powers, who have power to command people to worship his image, and in so doing, they do receive the mark of the beast in their foreheads, or right hand.

Now a man may be said to receive the mark of the beast in his forehead, when as a man doth worship in that form and manner, as is set up by the beast's authority willingly, then doth a man receive the mark in his forehead. And when a man receives the mark of the beast in his right hand, it is when men do worship, and bow down to that form of worship, or image set up by the beast against a man's own mind, or unwillingly, for fear he shall suffer if he do it not. This is to receive the mark of the beast in his right hand. For if the mark of the beast be not seen in the forehead, or in the right hand, they shall either be killed or not suffered to trade; that is, to buy and sell; one of these he must be sure to suffer if he hath not the mark in either of those two places, aforesaid. That is, if the people do not come to the public worship set up by the beast, either willingly or unwillingly, it was known that they had not received the mark of the beast, neither in the forehead, nor in the right hand.

It is called the right hand, because the right hand is that that subscribes or writes his name to any thing of concernment; so that no man should buy or sell, save him that hath the mark, or the name of the beast, or the number of his name.

Now observe, they who had the name of the beast, or the number of his name, were those men that were in offices and places in the beast's dominions,

nions, or that had a badge of the beast's arms upon them ; for they knew the number of beasts which had succeeded, even to the day or time of that beast, so that they knew the number of his name, and how many beasts were past before him. So that those that had commissions for offices and places of trust, were those that had the name of the beast, because they had the beast's hand to those commissions for to authorize them in their places ; and those that had the number of his name, were those that wore a badge of his arms, signifying what number of kings loins this beast did come through. So that none but those that had received the mark, as aforesaid, and those that had the beast's warrants for offices, and those that had the number of his name, as aforesaid, were to have the privilege to buy and sell, &c.

CHAP. XL.

VERSE 18. *Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred threescore and six.*

I would have the reader to mind the interpretation of this verse. Observe in the first verse of this chapter, John saw in his vision a beast arise out of the sea, having seven heads ; which seven heads did signify seven kings or seven beasts, that should have ten horns ; which ten horns did signify the ten persecutions, in the primitive times so called ; yet we find in this chapter but three of these beasts, which acted

acted their parts in persecuting the saints; though all the seven heads did persecute the saints.

Also in the last verse of this chapter, John includes all these seven beasts into one beast, saying, *Let him that hath understanding count the number of the beast, for it is the number of a man.* It must needs be the number of a man, because man is called a beast, either a good beast or an evil beast, as I have said before concerning the four good beasts, they signified all good kings and head magistrates were all included in those four good beasts. So likewise all evil kings and evil magistrates, are included in those seven heads, which the beast had that arose out of the sea. Farther, the spirit of revelation in John doth include all evil kings and evil magistrates into one evil beast, shewing that there is but one evil beast, in whom the evil spirit doth reign in persecuting men for conscience sake, because they will not worship the beast's image.

So that you that can discern between the spirit of reason, and the spirit of faith. For those two spirits lye both hid in their two seeds, to wit, the spirit of faith in the seed of God, and the spirit of reason in the seed of the serpent-angel, or devil. And according as these two spirits do work or operate in man, man comes to be a good beast, or an evil beast. So that whoever doth discern clearly between the two seeds, may read, or count the number of the good beast, and the number of the evil beast. For this I say, they are both but two men, that is to say, a good man, and an evil man; because the good spirit runneth through the line of the seed of faith, and causeth

good kings and head magistrates, and all other of that seed to do well, and to worship God aright, as David did, and not to persecute men for conscience sake.

So on the contrary, the spirit of reason, the devil, it runneth through the line of the seed of reason, and causeth evil kings, and evil head magistrates, and others, to do injustice, and to worship a false god, and persecute for conscience sake, as king Ahab did. So that all good kings and head magistrates who have been guided by the spirit of God, though many thousands of them, they may be counted by the spirit, but one good beast. Because that one good spirit of God did act in them, while they were here in this world.

So likewise, though there have been many thousand evil kings, and evil head magistrates, yet they may be counted by the spirit but one evil beast; because that one evil spirit of reason, the serpent-devil, did act in them little or much whilst they lived in this world; so that the one evil spirit acting in all the evil beasts, they are counted by the spirit of revelation, but the number of a man; like unto that saying, Revel. xxi. 17. *And he measured the wall thereof an hundred forty and four cubits, according to the measure of a man, that is of the angel.*

So that the bigness of the angel was but as the bigness of a man; and those hundred and forty and four cubits spoken of by John, it did amount in the conclusion but to the measure of a man. So likewise this beast, whose number is the number of a man, *and his number is said to be six hundred threescore and six.*

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sir. That is, as I said before, the spirit of the serpent angel hath run through the seed of reason in so many kings and head magistrates, who came from the loins of Cain; he being the first devil in flesh, and the first man-devil; and his spirit running in that seed, it hath brought forth so many evil beasts, as six hundred sixty six

Now I would have the reader to understand, that John did not mean exactly so many, and no more; for doubtless there have been many thousands more; since Cain slew his brother Abel. But I believe the Revelation of John hath relation only to those evil beasts which were in power in the time of the two commissions, that is, in the time of the worship of the law of Moses.

How many evil kings which are beasts, were there in that time while that worship stood, that persecuted the prophets, and caused the people to worship Baal and false gods? And so the rulers of Israel who were head magistrates, who persecuted the apostles and Christ, these were of those evil beasts. And when Jerusalem was destroyed by the Romans, then their power and persecuting did cease.

And the Roman Gentiles, those emperors, and kings, and head magistrates, they persecuted the saints in the second commission; and these beasts aforementioned, were those John saw in his vision. So that the number of these persecuting evil beasts who were idolaters, in the time of those two commissions, or two testaments, I say they might amount to no more than six hundred threescore and six. These all coming through the loins of Cain, the first
man-devil,

man-devil, they may be called by the spirit but one man, therefore said *to be the number of a man*.

So that in the conclusion, all wicked, idolatrous, persecuting kings and head magistrates who proceeded from the loins of Cain, he being the first murderer and liar from the beginning, they are counted by the spirit in John but the number of a man. That is as much as to say, they are but one man, though six hundred sixty and six men acted in persecuting the prophets, apostles and saints, yet all but the number of a man.

To conclude this chapter, and this verse in a few words, that the reader may know what is meant by the mark, and by the name, and by the number of his name. Observe, the mark of the beast in the forehead, is when a man doth worship the beast and his image willingly. And the mark in the right hand is, when a man doth worship the image for fear of loosing his goods, or fear of persecution, or against his will ; this is to receive the mark of the beast in his right hand.

And they that have the name of the beast, are such men as hath the beast's warrants, or his hand to sign their commissions for places of trust, or any other offices in the state. This is the meaning of having the *name of the beast*.

And those men that have the number of his name, are such as do wear a badge or figure of the beast's arms. And this figure or badge doth distinguish those men from others ; and not only so, but it signifies the race how many kings or beasts loins this beast came through, even to the number of six hundred

dred sixty and six. And this is the true interpretation of the beast, his mark and name, and the true wisdom of God, and true understanding of the number of the beast, and of this thirteenth chapter.

CHAP. XLI.

IN chap. xiv. 1. *John looked, and lo a Lamb stood on the mount Sion, and with him an hundred, forty and four thousand having his fathers name written in their foreheads.*

This Lamb that John saw stand on mount Sion, he was no other but God himself; for Christ is called *The Lamb of God that taketh away the sins of the world:* for who can take away the sins of the world, but God? Also it is he that stood upon mount Sion. He may well be called the Lamb of God, for he is God, as I have shewed before. And that mount Sion he stood upon, it did signify the faith of the gospel, according to that saying of Paul to the believers in his time, *You, saith he are not come unto mount Sina, which genders to bondage; but, saith he, you are come unto mount Sion.* That is to say, the worship of the law that was given by moyses it was but mount Sina; but the faith and worship of the gospel, is was mount Sion.

And as Moses stood upon mount Sina, by power from God, to give the law unto the people of Israel, and this law Moses gave, it had power over the people to plague them if they did not obey, therefore called *mount Sina which gendered unto bondage.* And Moses being chosen of God to give forth this *fiery law*, he may be said to stand upon mount Sina.

So

So likewise Jesus, the Lamb of God, he giving forth the worship of the gospel, or law of faith, which is called a new law, or *mount Sion*. Now Christ being the head that gave forth this gospel worship, giving peace to all those that do truly believe, he may be said *to stand upon mount Sion*, even as *Moses stood upon mount Sina*; so that Jesus the only God, is that Lamb that *John saw stand upon mount Sion*. So that the reader may see what is meant by the Lamb, and what is meant by mount Sina and mount Sion.

Again it is said, *And with him an hundred forty and four thousand, having their fathers name written in their foreheads*. Observe, this hundred and forty and four thousand of saints who were with the Lamb on mount Sion. I declare they were all of the Jews nation who were begotten by the faith of the gospel in the apostles commission, in relation or likeness to those hundred forty and four thousand that were begotten by Moses and the prophets commission of the law, as is spoken of by John, Revel. vii. 4, where he said, *And I heard the number of them that were sealed, and there was sealed an hundred forty and four thousand of all the tribes of the children of Israel*.

This number here sealed, were spoken with relation to those of the twelve tribes that were saved in the commission of the law. And those of the same number in the fourteenth chapter, were Jews of the same tribes who were saved in the time of the gospel, in the time those two commissions did last.

But as for the Gentiles and other nations, who
believed

believed and where saved in those two commissions, they are not counted in the number of these hundred forty and four thousand that were sealed in their foreheads, or that hundred forty and four thousand that stood with the Lamb on mount Sion.

I say, they both had relation to the Jewish nation only, who were saved in the two commissions, or two testaments aforesaid ; but the Gentiles and all nations that were saved in those two testaments, they were so great a number or multitude, which no man could number, as Revel. vii. 9. Neither would I have the reader to understand, that the spirit in John did mean exactly such a number of the Jews, and no more ; but if his revelation led him out to speak of such a number, or to include many thousands more in such a small number, who shall gainsay it ? But happy will those be that know themselves to be one of the saved of the Lord, though they be none of those hundred forty and four thousand spoken of, who stood upon mount Sion with the Lamb. So much for the interpretation of verse 1. In verse 2, *John heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder, and he heard the voice of harpers harping with their harps.*

This voice of many waters, and as the voice of a great thunder which John heard from heaven, I declare it was that praise, hallelujah, and melody that those hundred forty and four thousand which stood with the Lamb on mount Sion did sing, they all harping with their harps, it made a noise as the sound of many waters, or as the voice of a great thunder.

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thunder.

thunder. For I say the voice of such a great number of saints singing praise to the Lamb together, it would make a great sound, even as the sound of many waters ; for many waters will make a great roaring, that people that have travelled can tell ; and as for thunder, that dreadful noise most people can experience ; and such a great noise or voice do the saints make when they play upon the harps of their souls, which harps, what they are, I have opened what is meant by them before, therefore I shall speak no more of them here.

And in verse 3. *And they sung as it were a new song before the throne, and before the four beasts and the elders, and no man could learn that song but the hundred forty four thousand which were redeemed from the earth.*

This new song was that sound of many waters, and the voice of a great thunder which those harps did sound forth ; which harps were the tongues of those hundred forty four thousand saints, as aforesaid, who sung the new song ; that is, the song of the Lamb, that is, the song of the gospel of Jesus ; and the other hundred forty and four thousand in the seventh chapter, they sung the song of Moses, that is, the song of the law.

Now there is no man that could learn, or sing this new song of praise unto the Lamb, nor the song of Moses, but those that were redeemed from the earth. Now the song of Moses, and the song of the Lamb, what they are I have opened before. Also what the harps are I have shewed before, so that I need say no more of it here.

CHAP.

CHAP. XLII.

IN verse 4. *These are they which were not defiled with women, for they are virgins.* Also they are said to be *the first fruits unto God, and to the Lamb.* And in verse 5, there is said, *In their mouth was found no guile, for they are without fault before the throne of God.*

Observe, that those hundred forty four thousand saints they are said not to be defiled with women, for they are virgins. The meaning is this, they were not defiled in their souls with idolatry, in worshiping of idols and false gods; for idolatrous men are called whores, and whoever worshipeth images, or false gods, may be said to go a whoring after strange gods, and so come to be guilty of spiritual whoredom, and spiritual fornication; and so may be said to be defiled with women, as the scriptures doth in many places prove the truth of this interpretation. And as for their being virgins, the meaning is this, they were not tainted with the idolatrous worship of the nations set up by those beasts aforesaid; that they were as pure in their souls from idolatry, as a virgin is from the knowing of a man; for as a virgin is not defiled with man, so were these saints not defiled with idols and images; which idols and images are called in the spiritual, women; for they follow the Lamb whithersoever he goeth; that is, they followed him in the worship of the gospel, notwithstanding that great idolatry and persecution there was in the

time while the apostles commission did last, which was a matter of three hundred years.

And they are called *The first fruits unto God*. Observe, they are called the first fruits unto God, because they were of the Jews seed, whom God made a covenant with that they should worship him, as Moses should direct them, and these hundred forty and four thousand who were redeemed by their faith and obedience to the gospel in the apostles commission, I say these were of the Jews, as I said before, therefore called *the first fruits unto God*; for the believing Gentiles are not called the first fruits unto God, because God chose the Jews church first; therefore the believing Jews are called by the spirit in John *the first fruits unto God*. And these being preserved in their spirits from defiling themselves with idols, they are said *in their mouth was found no guile, for they are without fault before the throne of God*. That is, they were not guilty of worshiping of false gods, and so not defiled with women; but worshiped Christ in the way as he gave his apostles to establish, as aforesaid.

And in verse 6. John saw in his vision *another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people*.

This angel John saw fly in the midst of heaven, having the everlasting gospel to preach; I declare it was Peter, he being the head apostle to whom Christ committed the preaching of the gospel unto, and to whom Christ committed the keys of heaven, and of hell; and upon Peter's faith, Christ called
a rock,

a rock, upon which he would build his church. Also I would have the reader to mind, that Christ gave this power to all the twelve apostles as well as to Peter; for they all had their commission from Christ, after he was ascended, to preach the everlasting gospel to all nations that dwell upon the earth, according to that saying of Christ to his apostles before he suffered death; who said unto his apostles whom he had chose, *Go preach the gospel to every creature, or to all nations, and lo I will be with you to the end of the world, &c.*

Now this gospel was preached to all nations, according to the words of Christ in the time of the apostles commission; as may be read, Acts ii. 5. *And there dwelling at Jerusalem Jews, devout men, out of every nation under heaven.* Unto these Jews did Peter and the rest of the apostles preach the gospel of Jesus, they speaking, though unlearned men, to every man in his own tongue, the wonderful things of God; so that this gospel which the apostles preached, it was carried to all nations on the earth, as you may read Acts ii. beginning at verse 7.

And as for the everlasting gospel being preached to every nation, and tongue, and people, it was preached at that time aforesaid, and at other times. For Jew and Gentile doth include all nations, kindred, tongues, and people.

And Paul being chosen of Christ to preach the everlasting gospel unto the Gentiles, he was made one with the rest of the apostles in the commission of the gospel. So that Peter, he being the apostle of the Jews, and Paul being the apostle of the Gentiles,

tiles, they both preaching one everlasting gospel, so counted by the spirit in John but one angel flying in the midst of heaven, having the everlasting gospel to preach.

Therefore mind, though there were apostles besides Paul, and divers other preachers of the gospel in the time of that commission, which did last a matter of three hundred years, as aforesaid, yet they are all called by the revelation in John, but one angel, because they were all under one commission. And Peter being the chief and head apostle of the commission of the gospel, I declare by revelation, that he is called by John that angel that he saw fly in the midst of heaven, having the everlasting gospel to preach. And this everlasting gospel which was preached, it was Christ crucified unto death, and Christ risen again, and ascended up into glory in that same body he suffered death in. And this was that gospel the angel did preach unto them that dwell on the earth.

This is also the everlasting gospel which is preached to every nation, kindred, tongue, and people.

And according to the words of Christ, when he was upon earth, to his apostles, the gospel was preached to every nation on the earth by Peter and Paul, and the rest of the apostles and ministers ordained by them, and Christ was with them to the end of the world. That was to the end of their commission, which did last as aforesaid, a matter of three hundred years. So that you whose understandings are enlightened in the knowledge of revelation and interpretation of scripture, you may see
what

what is meant by the angel who had the everlasting gospel to preach, and what the gospel is, and when it was preached ; and to whom, and how Christ was with the preachers of it to the end of the world, &c.

CHAP. XLIII.

I Shall pass by the seventh verse, there being no matter of concernment in it, but what is commonly known by all, who will confess they ought to fear God, and praise him that created or made the heavens, and the earth, and the sea, &c.

In verse 8, it is said, *And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.*

You that have the true light of life in you, observe what this Babylon is that John prophesies of, or that he saw in his vision *is fallen, is fallen, that great city.*

Now what the angel was that said so, or shewed it to John, I shall not speak of here, being of no great concernment to know. But the great matter to know is, what is meant by this Babylon that is fallen, and what is meant by the great city, and the *drinking the wine of the wrath of fornication.* I would have the reader observe, that there is a two-fold Babylon ; the one in the history, and the other in the mystery ; that is, one is a temporal and the other a spiritual Babylon. That is, with relation to the nation of the Jews, who were carried captive unto
Babylon,

Babylon, and there to remain the space of threescore and ten years captive in Babylon, before the fall of it, according to the prophesy of Jeremiah, and others of the prophets; as you may see Jeremiah xxv. 11, concerning the nations of Judah and Israel serving the king of Babylon seventy years.

So likewise Jeremiah and the rest of the prophets, did prophesy of the downfall of that temporal Babylon, Jeremiah xxv. 12, 13, concerning God's punishing Babylon when those seventy years were accomplished, and the Caldeans, and will make it a perpetual desolation.

This Babylon here spoken of by the prophets, it was that temporal Babylon which the prophets saw would fall, and so it did when the time was accomplished. But this Babylon John speaks of that is fallen, it is that spiritual mystery Babylon that is fallen, he speaking with relation to the end of the world; for John did see by faith the end of the world to be as certain, as the prophets did see by faith the downfall of that temporal Babylon. Also it is to be minded, that this mystery Babylon spoken of Revel. xvii. 5, where is said, *and upon her head was a name written, mystery, Babylon the great, the mother of harlots. &c.*

This Babylon in chap. xiv. which John saith is fallen, is that mystery Babylon that is fallen in faith's account, as the temporal Babylon is.

Now this history, or temporal Babylon, it was appointed of God to punish the nation of the Jews for their idolatry. That is, they being so subject to it, when as they had a law of worship given them of God
by

by Moses. So that God gave them into the hands of the king of Babylon for a time, that they might see the extream abominations of the Heathen, and how far they did exceed in idols in worshiping of false gods beyond the Israelites ; so that the Israelites might drink of the wine of the wrath of her fornication. That is, that the nation of the Jews might be drunken with the worshiping of idols ; even as men are drunken with wine, and commit fornication in their spirits with the idols and worship of Babylon, even as men commit fornication with women with their bodies, till they have hardly any strength of nature left in them.

So that this spiritual idolatry and fornication in the mind with idols and false worship, it becomes the wine of the wrath of her fornication. That is, when wine, the strength of it, hath the upper hand in man's brain, so that he hath lost his senses, that man may be said to have the wrath of the wine in him. And if the wrath of the wine should always continue, that man would be fit for no business in this world at all, neither is he all the while the wrath or strength of the wine doth remain upon him. So is it in the spiritual, whoever doth worship idols and false gods, let it be in what form or manner soever, they may be said to drink the wine of the wrath of her fornication.

Neither are those idolatrous people who are drunk with idols and false worship, fit for any service in the worship of the true God, until the strength of that false worship be wrought out of the people ; for they be as drunk with spiritual fornication and false

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worship,

worship, as men are with wine and fornication in the natural, as aforesaid.

Observe, you may remember that I have said before, that there are two Babylons spoken of in scriptures, a history, or temporal Babylon ; and a mystery, or spiritual Babylon ; and both these Babylons in faith's account are fallen. Therefore John speaks it twice over, because there are two Babylons, yet both included into one, because the spiritual Babylon, is the last that is to fall, yet by the eye of faith he saw it was fallen ; therefore saith he, *Babylon is fallen, is fallen, that great city.*

Now that Babylon where the Jews were carried captive, it was a great city, and many nations were drunk with the wine of her idolatrous fornication and worship, as aforesaid ; only this is to be minded, that this Babylon in the temporal, it was appointed for the punishment of the nation of the Jews, they being the chosen people of God to worship him, according to the law of Moses. So that this temporal Babylon it did belong only to those people that were under the commission of Moses and the prophets, to be a punishment to them for their disobedience unto the worship of Moses, and the prophets ; for the prophets all complain of Israel's declining and disobedience to the worship of Moses.

But this Babylon John speaks of here in the Revelation, it is that spiritual and mystery Babylon that is fallen. This spiritual mystery Babylon it doth belong to the commission of the gospel, and what worship was set up by Christ and his apostles, was to be obeyed at the time of their commission.

But

But there was another form of worship set up by those beasts aforesaid, who were kings in great power, who commanded all nations to worship those idols and images that were set up by them. So that all nations were made to drink the wine of this spiritual Babylon's fornication, as they were of the other, aforesaid. Mind, it is called spiritual Babylon, because the worship set up by the aforesaid beasts, it was in oppositon to the worship of the gospel; the gospel-worship being more spiritual, than the worship of the law. And as the kings of Babylon did defy the God of Israel, and their worship of the law, so did these beasts, in the commission of the gospel, defy the living Jesus, and the worship set up by his apostles. And in this regard, this Babylon John speaketh of, may be said *to be a spiritual Babylon, who made all the nations of the earth to drink of the wine of the wrath of her fornication.*

And as certain as the other Babylon was destroyed with a perpetual destruction, when the seventy years were accomplished, so will this Babylon aforesaid, be destroyed with an eternal destruction, when the time appointed of God is accomplished. And as the Jews nation were under Babylon's yoke, so were the saints in the primitive time, or in the commission of the gospel, under the yoke of persecution of this spiritual Babylon.

And this spiritual Babylon who made all nations drunk with spiritual fornication, in worshiping of idols, and images as aforesaid, is that great city Babylon; is called a great city, because she made all nations to become idolatrous. For when a man

doth bow down and submit to worship any idol, image, or form of worship that is false, it not being set up by command from God, he may be said to drink of the cup of spiritual fornication.

More might be said of this thing, but I shall have occasion to speak of it hereafter ; only this is to be minded here, that the saints in all this time of the commission of the apostles, did not drink of the cup of fornication. That is, they were not polluted with worshipping of idols and images, or any false worship, but did cleave close to the faith and worship of Jesus.

I mean those that did truly believe the apostles doctrine, and those that were converted by it in the time of their commission, their worship differing in every thing from the worship of the Whore of Babylon ; even as the worship of the Jews did differ from that great city, the Whore of that Babylon, as aforesaid.

This is the true interpretation of the great city, the spiritual Babylon, *who made all nations drink of the wine of the wrath of her fornication ; as you may see in verse 9. And the third angel followed them, saying with a loud voice, If any man worship his image, and receive the mark in his forehead or in his hand, in verse 10, the same shall drink of the wine of the wrath of God, &c.*

So that none of the saints after they truly believed, did worship the beast, nor his image, nor practice that manner of worship that was set up by the power of the beast ; neither did they receive his mark, neither in their foreheads, nor right hands. That is, they

they did not submit to his worship, neither willingly nor unwillingly, so that the saints did not drink of the wine of her fornication at all ; in that they did not worship any idols, images, or forms of false worship which were set up by this great city, the spiritual Whore of Babylon, whose torment is expressed in the verses following, both she, and all those that drank of her cup of fornication, and received the mark. But I shall pass by those verses which speaketh of that, there being more sayings hereafter that speak much of the torments of the Whore of Babylon, and those she committed whoredom with. Therefore I shall pass by that, and two verses more, there being little matter in them, but what is commonly known by all, so I shall proceed to the fourteenth verse.

CHAP. XLIV.

AND *I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle.*

This Son of Man John saw sit upon the white cloud, I declare it was no other but Christ the only God, though said by John to be like unto the Son of Man. He may well be said to be like unto the Son of Man, because he is the Son of Man, for he called himself so. For saith he, when he was on earth, the Son of Man must be betrayed into the hands of sinners, meaning himself. And other places in scripture, where he calls himself the Son of Man.

Now

Now to know why Christ called himself the Son of Man, he being the Son of God, nay God himself, it will be worth the unfolding of this mystery. To this I say, he calls himself the Son of Man, because he took upon him the nature of man, in the womb of Mary the Virgin. That is, he gained the Godhead nature, and manhood together, in the womb of Mary the Virgin, and there cloathed the Godhead nature with pure human flesh. So that when he was born into this world, was perfect God and man; according to that saying, *Isaiah ix. To us a child is born, to us a son is given, he shall be called. the mighty God, the everlasting Father,* with other titles of the divine Godhead, yet a child, a perfect man child, born of a virgin.

And she conceived in her womb by the holy Ghost, that is, by the holy God, so the virgin she being the mother that bore Jesus, and brought him forth into this world as other children are brought forth into this world.

In this regard he did call himself, and is called by the spirit, the Son of Man. For he taking the nature of man upon him, and being born of a virgin, he may call himself the Son of Man. That is, he is the Son of Man, but by the mother's side, but not by the father's side. For by the father's side, he called himself the Son of God, and so he was, yea he was God himself.

The parrallel is much like unto Cain and Abel, they were both brothers by the mother's side, but not by the father; for they had two several fathers; Adam was the father of righteous Abel, and the serpent-angel

serpent-angel was the father of cursed Cain, as the Scripture doth plainly prove, if understood by the reader ; for it is not written any where in scripture, that Adam begot Cain. Yet notwithstanding Eve was the mother of them both, and so Cain and Abel were brothers by the mother's side, but not by the father's side.

So likewise Christ was the Son of God, nay God himself by the father's side, but by the mother's side he was the Son of Man. And in this sense he called himself the Son of Man, and this Son of Man is that Son of Man John looked and saw *sit upon a white cloud, having on his head a golden crown, and in his hand a sharp sickle.* This cloud he sat upon, it was that cloud the apostles speak of, Heb. xii. *Wherefore seeing we also are encompassed about with so great a cloud of witnesses.*

Now what this cloud is, it is expressed in the eleventh chapter, concerning the faith of the patriarchs, prophets, and saints, who had the righteousness of faith in them, beginning at righteous Abel, Enoch, Noah, Abraham, Isaac, Joseph, Moses, David, Samuel, and the prophets ; with other saints who suffered wonderful strange deaths for their faith. These, and many more were that cloud the Son of Man sat upon, they all expecting, by faith God's coming in flesh, they being afar off. That is, their faith in them was satisfied that he would come, though it was many hundred years after they were dead ; the apostles and saints afterwards were witnesses that the Son of Man was risen from the dead. So that their faith was a cloud of witnesses
also ;

also ; and the faith of Abraham, Isaac, and Jacob, the prophets, apostles and saints, it was that cloud the Son of Man did sit upon.

It is called a white cloud by the spirit, because they were never defiled with the fornication of idols, but worshiped the true God according to the law of Moses, and according to the faith of Jesus, or the gospel, they not receiving the mark of the beast, neither in the forehead, nor in the hand. That is, they were not defiled with worshipping of any images, idols or false gods whatsoever, and in this regard they may be called a white cloud ; and this is that white cloud the Son of Man, even Jesus the only God, doth sit upon ; as the Whore in another case is said to sit upon many waters which I shall have an occasion to speak of when I come to it.

And as for that crown that was upon his head, I declare it was that honour and golden glory which the prophets, apostles and saints do attribute unto him, as he is a redeemer ; the work of redemption being wrought by him as he was a man, he being in the form of a servant, so that all the redeemed ones who are sensible of their redemption, they do praise and magnify the man Jesus, the only God, for his great love towards them, in that they had faith to receive the benefit of his death. And this honour, glory, and praise which is attributed unto the man Jesus, by his prophets, apostles, and saints, is that golden crown upon his head, and in his hand a sharp sickle.

Now this sharp sickle in his hand, it signifies his great power, that when the end of the world shall be,
that

that he will send his angels to reap the world, even as reapers do corn when the harvest is ripe. So when the world's sins are ripe, the harvest will be; and much like unto a master of the harvest of corn, he will thrust in his sickle first, then all his servants, until the harvest is reaped. So is it with him that sate under the white cloud; when the time is accomplished, and the harvest ripe, he will thrust in his sickle first, and then all his servants, the angels, shall fall to reaping the harvest of this world, and shall thrust in their sickles, and reap until all be cut down; that is, Christ shall come in the clouds of heaven, with all his holy angels to destroy this world for ever. Then will he thrust in his sickle indeed; and this is the meaning of the sickle in his hand.

And those angels that cryed to him, that sate upon the cloud to thrust in the sickle, are the holy angels aforesaid, that must help to reap the world, for they have sickles also. That is, the angels have power from Christ to destroy, and cut down this wicked world, when their sins are at the full, then are they ripe, fit to be destroyed, even as the temporal Babylon was, when their sins were ripe, as in Joel iii. 13. *Put you in the sickle, for the harvest is ripe, come get you down, for the press is full, the fats overflow, for their wickedness is great.*

The prophet Joel spake this in relation to the reaping of Babylon, the enemies of the Jews, that after the seventy years captivity of Israel, their enemies sins of cruel usage was at the full, or ripe. So that now the sickle, that is, the power of the sword temporal, must utterly destroy Babylon, the Jews
C c enemies,

enemies, or reap it, for the harvest of their sins and cruelties were fully ripe. And the press was full, that is, their bodies were so full of wickedness and cruelty, that they did overflow with wickedness, their wickedness was so great.

So will it be with this spiritual Babylon, when the harvest is ripe ; for this spiritual Babylon is so full of idolatry, of idols, images, and worshiping false gods, and persecution of the saints, that the press is full : that is, their bodies are so full of spiritual wickedness, or spiritual fornication, and persecution for conscience sake, as aforesaid, that their wickedness doth overflow, even as the aforesaid Babylon did. So that in the account of the spirit of faith, this spiritual Babylon is as really destroyed and reaped, their sins being ripe as the other Babylon was. And as the sickle was thrust into them that they were destroyed, and reaped, so will it be with this, as in verse 19, of this chapter, *And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God.*

The earth signifies the people, and the vine of the earth signifies the wicked idolatrous worship of the people : and the great wine press of the wrath of God, signifies that eternal death, and destruction upon all idolatrous people ; who worship false gods.

This eternal or second death is the great wine press of the wrath of God, and in verse 20. of this chapter it is said, *And the wine press was troden without the city, and blood came out of the wine press, even unto*

unto the horse bridles, by the space of a thousand and six hundred furlongs. The meaning is this, the wine press was troden without the city, that is, the destruction of the enemies of Judah and Israel it was without the city of Jerusalem, so will the eternal destruction of all idolaters at the end of the world be without the city, New Jerusalem. That is, none of the seed of faith who are the holy city, in the spiritual, shall see their destruction, for blood shall come out of the wine press, even to the horse bridles; the blood signifies the extream torment, it being for ever; the wine press signifies the great wrath of God, pressing their souls for their wickedness to eternity; unto the horse bridles signifies the extream fulness of wickedness, so that the wrath of God might walk in their souls, even as an horse may do through blood, even up to his bridle; for God's wrath will be as many horses to crush and trample his enemies under feet, so that their miseries may break forth as blood for God's horses; that is, his vengeance to walk through to eternity,

As for the space of a thousand and six hundred furlongs, that signifies a great space and distance from the city of God; that is, from the spiritual city of God, to wit, the true believers. So that this spiritual mystery Babylon, who made all nations drink of the wine of the wrath of her fornication, as aforesaid, I say she must undergo the wrath of God, and be troden without the spiritual city; the seed of faith, both Jew and Gentile, being called that holy city, even as the other Babylon was troden and destroyed without the city of Jerusalem; which was

many miles off Jerusalem. Thus in short I have given the interpretation of the most things of concernment in chap. xiv.

CHAP. XLV.

CHAP. xv. 1. *John saw another sign in heaven, great and marvellous, seven angels having the seven last plagues, for in them is filled up the wrath of God.*

This great and marvellous sign that John saw in heaven, it was those plagues or wrath of God, that was to be poured out upon this spiritual Babylon, and those beasts, and nations, and people, who did drink of the cup of her fornication of idolatry ; which is more explained in the sixteenth chapter.

Also John saith, *he saw another sign, great and marvellous.* It is said to be another sign, because he spake in the chapter before much of that temporal Babylon, with the plagues and fall of it. But in this fifteenth chapter these plagues have relation only to this mystery Babylon, therefore said to be another sign in heaven, great and marvellous. It is great and marvellous indeed, for he saw the utter destruction and end of the world ; therefore calls them the seven last plagues before upon the other Babylon. But these seven plagues, are the last plagues that are to be poured out upon the earth, therefore called by the spirit marvellous, because the whole wrath or final wrath of God is filled up
or

or finished upon the whore, beast, false prophets, and all idolatrous persons in the world. And this is to be executed by seven angels; that is, these seven holy angels have commission from God, to pour out those seven last plagues in a suitableness or likeness to those plagues that were poured out upon Egypt, as will appear in the next chapter.

In verse 2. *John saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the numbers of his name, stand on the sea of glass, having the harps of God.*

The reader may remember that I have shewed before, when I treated upon the fourth chapter of the Revelation, that there is a chrystal sea, like unto glass or chrystal waters, in heaven above the stars, as really as there is a sea of waters here upon the earth; and as certain as ships and other vessels can, and do swim, or glide upon the sea and waters here below, so may spiritual bodies stand or walk upon the sea of glass in heaven above the stars.

And this sea of glass is mingled with fire; it is said to be mingled with fire, to signify the purity of it the more, because fire is that which purifies more than any thing but water; therefore the spirit of God is compared to fire and to water; as Christ shall baptize with the Holy Ghost, and with fire; and Christ will give every true believer water of life, so that as the spirit of God, the operation of it, is compared to fire and to water, those two being the purifying things upon earth.

So likewise this sea of glass mingled with fire,
which

which John saw in heaven, it was that chrystal sea, or chrystal waters like unto clear glass, which was before the throne of God, as in Revel. iv. aforesaid. *And John saw all them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.* That is, the saints of God who by their patient suffering, they got the victory over the beast; for faith and patience will conquer the greatest enemies in the world, both within a man, and without a man.

And this faith and patience in the saints, in the second commission, was that which kept them from worshipping of idols, images, or submitting any ways to that false worship set up by the beast. And in this regard the saints may be said to get victory over the beast, his image, mark, and name; which things I have opened before; only this is to be minded by the way, that the saints that get this victory over all false worship, they shall have spiritual bodies, that shall be capable to stand upon the sea of glass in heaven, even upon that chrystal sea, which is round about the throne of God, even as men do stand upon ships upon the sea of this world, as aforesaid.

Observe, if there be such power in faith in bodies that are mortal, as to make them to walk upon the waters, as in Christ, and in Peter, who walked in those bodies of flesh upon the waters, how much more shall those whose faith is become a fiery glory which hath spiritualized the whole body? That is, it is a spiritual body capable to stand upon the sea of
glass

glass in heaven, as our earthly bodies are upon the firmest earth here below. And those saints that stand upon this chrystal sea of glass, these have the harps of God. Now what is meant by the harps I have shewed before.

And in verse 3, these who stood upon the sea of glass, having the harps of God, *they sing the song of Moses, and the song of the Lamb*, which two songs I have opened before. Now what the words of the song of Moses, and the song of the Lamb are, some of them are set down in the third and fourth verses. And those who stood upon the sea of glass with the harps of God, did sing these two songs in those words aforesaid, their tongues being the harps of God to sound forth his praise and glory for his great mercies towards them.

There is nothing else of any great concernment to know in this chapter, but what I shall have occasion to speak of in the chapters following ; therefore I shall say no more, nor interpret any more of this fifteenth chapter.

CHAP. XLVI.

IN Chap. xvi. 1. *John heard a great voice out of the temple, saying to the seven angels, Go your ways and pour out the vials of the wrath of God upon the earth.*

These seven angels are to pour out the seven last plagues upon the earth ; they are called seven angels, because of those seven several plagues that are to be

be poured out upon the earth in the last days, These angels who had the seven last plagues to pour out upon the earth, they were of the holy angels ; but whether they were just seven, more or less, is not much material.

But because the plagues are counted but into seven, therefore called *seven angels who poured out their vials of the wrath of God* ; which wrath of God is those seven plagues ; when as one or two angels might, at the command of God, pour out all those seven vials. But this book of the Revelation of John doth speak much of seven ; and first of the seven spirits of God before the throne ; secondly of the seven angels of the churches of Asia, and of the seven churches themselves. Also he speaks of a lamb with seven horns, and seven eyes, and a beast with seven heads, and now of seven angels, and seven vials, and seven plagues.

So that this book of the Revelation doth speak much upon seven, when sometimes them seven spoken of, were but one, as I have shewed before, Yet they may be called seven, in relation to those seven several operations or works they do.

Likewise I would have the reader mind, that these seven vials of the wrath of God, that are to be poured out by these seven angels, they have relation unto those plagues of Egypt that were poured out by Moses, the angel of the covenant of the law ; which nation of the Jews was called the temple of God, for God had established his worship of the law in, and upon them. And the voice of God to Moses the angel of the covenant of the law, commanded
him .

him to pour out the vials of his wrath upon Egypt, which was done accordingly.

Also we read in scriptures, of several of the holy angels that poured out vials of the wrath of God, as well as Moses, the angel of the law ; as those two angels who came to Lot, poured out the vial of God's wrath upon Sodom, and burnt it to ashes. Likewise the angel of the Lord destroyed threescore thousand people of the plague, for David's sin in numbering the people. Likewise the angel of the Lord slew fourscore thousand men in one night of the king of Assyria's host, according to the words of the prophet Isaiah ; with many other examples in scripture, that angels did pour out the vials of God's wrath upon the earth in former times.

But these seven angels, and the seven plagues that are to be poured out upon the earth, I say the meaning of John was, that they should be poured out upon those wicked beasts and false preachers, or false prophets, who set up a false worship, and all false worshipers ever since that day that Christ entered into the ministry , or since the time that the apostles received their commission, as in Acts ii. My meaning is this, that ever since the apostles had those cloven tongues sate upon them, as of fire ; for then began people to worship Christ according to the apostles directions, who had their commission from Christ.

Now what worship hath been set up since by kings or head magistrates, who had no commission from God, they are called by the spirit *evil beasts, false prophets, false preachers, and false worship.*

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And

And those seven angels poured out their seven plagues upon those superstitious and idolatrous people, who have drunk of the wine of the fornication of idolatry, in worshiping false gods or idols. ever since the worship of the gospel was set up by the apostles of Christ.

I declare that these seven last plagues are to be poured out upon the enemies of the gospel of Jesus, he being the angel of the new covenant of faith, and Christ dwelling in their hearts by faith; so that the true believers of the gospel are called by the spirit *the temple of God*.

And this great voice which John heard out of the temple, was no other but the voice of Christ, who gave charge unto his angels to pour out the seven vials of his wrath, which are seven plagues, upon the earth. That is, upon wicked, idolatrous people, who worship idols, images, and false gods since the apostles commission. Even such like plagues as Moses the angel of the law, and other angels did pour out upon Egypt, and upon other wicked and ungodly men, as aforesaid.

Let the reader observe, and he may see that these last plagues that are poured out upon the beast, his image, and those that receive the mark, and the number of his name; that is, upon all idolatrous people, they are much like unto those plagues of Egypt, as aforesaid: as you may perceive in the seven vials pouring out those seven plagues.

In verse 2. *The first went and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men, who had the mark of the beast, and upon them that worshiped his image.* 'This

This plague the first angel poured out, it was upon those people that received the mark of the beast, and those which did worship his image ; even the same plague was poured out upon the servants, and inhabitants of Egypt, for their wicked oppression of Israel, they had grievous sores upon them ; as you may see, Exodus ix. 10, 11. *The sores were so grievous upon the Egyptians, and upon the magicians, that they could not stand before Moses, for the boyls were upon the magicians, both upon man, and beast.*

So in like manner is the plague poured out upon the enemies of the worship of the the gospel of Jesus.

Verse 3. *And the second angel poured out his vial upon the sea, and it became as the blood of a dead man ; and every living soul died in the sea.*

This second angel poured out his vial, and the plague this angel poured out, it was much like to the plague Moses poured out upon Egypt ; as you may see Exodus vii. 17, how the rod in Moses's hand smote upon the waters that were in the rivers, and they became blood, or were turned into blood.

And in verse 18. *And the fish that are in the river shall die, and the river shall stink, and the Egyptians shall loath to drink of the water of the river.*

So in like manner will God pour out this vial of wrath upon the sea ; that is, upon all the rivers and fountains of water, which is for the comfort, satisfaction, and quenching the thirst of man and all other creatures. For the vial being poured out upon the sea, the sea doth imply all manner of waters whatsoever. And as this plague was poured

out upon Egypt at the first, when Moses had his commission from God to gather Israel out of Egypt, so in the end of the world, when Christ shall gather his elect together, that is, the wheat from the tares; this vial of his wrath shall be poured out upon the sea, as really as it was poured out upon Egypt by Moses, as aforesaid; and every creature in the sea, both man and beast, fish and fowl shall die, even as they did in Egypt.

CHAP. XLVII.

AND in verse 4. *The third angel poured out his vial upon the rivers and fountains of waters, and they became blood.*

The meaning is this, that as the Egyptians rivers and fountains of waters were turned to blood by Moses, so that the Egyptians could not drink of the waters of the rivers, for they did loath to drink of them. So likewise this vial the third angel poured out, it was the wrath of God upon the fountain and river of water that is in every man. For every man hath motions of peace, and refreshing of mind that do arise in his heart from the seed of reason, the root which doth send forth refreshing thoughts, motions, and actions. Many times the seed of reason doth this, which is as a river of water to refresh the soul of man.

But when evil thoughts, motions, and actions, do arise out of the heart, it causeth fear, wrath, and torment of soul, both of the punishment of the law here in this life, and the punishment of eternal damnation

damnation hereafter. So that the rivers and fountains of waters that do flow out of the hearts of men and women, they are turned into blood, That is, as I said before, the motions, thoughts, and actions, which did arise out of the heart that yielded peace to the mind, they were as water to refresh the heart of man. even as water doth quench the thirst of nature, both of man and beast.

But when these waters of the soul be turned to blood, there is nothing but thoughts of fear, motions of wrath, and fear of eternal death; so that the soul of man is loath, or doth loathe to drink of those thoughts, motions, and actions which are turned to blood; that is, to wrath, and fear of eternal damnation.

But drink they must of the wine of the wrath of God, for they have made the saints to drink of the wine and wrath of their persecution, for not worshipping the beast nor his image, nor receiving his mark. Though I speak of all men and women in general, because all people have a river of water in their hearts, but all rivers are not turned to blood. But the meaning is, all those people who worship the beast, and his image, who receive the mark of his name, or the number of his names, these things include both the beast, and all false worships, and false worshipers, since Christ gave the commission of the gospel to his apostles.

And as Moses poured out that plague of turning the natural rivers and fountains of water of Egypt to blood, at the first coming into his commission of the law; so likewise will Christ pour out his
vial

vial of wrath upon the spirits of men and women, and turn the waters of their souls to blood, as aforesaid; and this will be executed at the latter end of the world, which end will be as certain as the beginning was by Moses.

Therefore John, by the spirit of Revelation, *saw these vials poured out upon the beast, and his seat, and upon his image, and upon those that had his mark, name, or number of his name*, as aforesaid. For it is the nature of true faith to see things afar off, or at a distance, as near at hand, or in present being. So that this vial of God's wrath, which the third angel poured out upon the rivers, and fountains of waters, I declare it is meant upon the souls; that is, upon the peace of the souls of those wicked beasts, or head magistrates who set up images, idols, and forms of false worship, and cause the people so to do. And all those people that do bow down to this worship, they receive the mark of the beast, or the name of the beast, or the number of his name, upon all these their souls is this vial poured out upon. That is, upon the peace of all their souls, which peace is called by the spirit, *rivers and fountains of waters*; and upon these rivers and fountains of waters, the angel doth pour out his vial, and turn the waters, of idolatrous men and women's souls to blood. For this the reader is to mind, that there are motions that do run in the mind of man, as the waters do in a river or spring. And these motions do cool or satisfy the soul of man, as water doth when men are thirsty; as the rich man Christ speaks of, who being in hell desired one drop
of

of cold water to cool his tongue ; that is, one motion of peace or hope of deliverance out of this heat ; for if there could but one motion of peace arise out of the heart of one being in hell, it would be that drop of cold water to cool the tongue of the soul.

But these waters being turned to blood by the vial of God's wrath being poured upon it, no waters can arise. That is, no peace can spring from the souls of men and women, who have this vial poured out upon them ; that is, who have the waters of their souls turned to blood ; that is, to wrath, torment, and the fear of eternal damnation.

And because the reader may know, that the motions of peace in a man's mind, may be called a *river of water*, you may mind the words of Christ, where he saith, *He that believeth in me, out of his belly shall flow rivers of living water.* So likewise Christ said to the woman of Samaria, *If thou hadst asked me, I would have given thee water of life* : it should have been a well springing up unto eternal life.

These waters flow from the seed of faith in the soul of men and women ; these are not those waters that are turned to blood. But there are waters that proceed from the seed of reason in the heart of men and women, which are motions of natural peace that do arise from the seed of reason in man ; and these are those waters that are turned to blood by the pouring out of the vial of God's wrath upon them, as will appear by scripture.

As first, the waters of Cain's soul were turned to blood for killing his brother Abel. 2. The waters
of

of cursed Cham's soul were turned to blood for uncovering his father's nakedness, in that he procured the curse from his father ; and Cain had more torment upon his soul than he could bear. 3. The waters of Esau's soul were turned to blood, for despising his birth-right. 4. The waters of King Saul's soul were turned into blood, for disobeying the commandment of the Lord, in that it caused him to enquire of a witch.

These being all of them the seed of reason, and the waters ; that is, the motions of peace that did arise from that seed, as you may read that Saul had many, or much peace, for he was called *Saul among the prophets*. And further it is said, *that the good spirit of the Lord departed from him, and an evil spirit from the Lord was sent unto him*. That is, the motions of peace departed from him, and the motions of fear and horror were sent unto him. That is, the waters of his soul were turned to blood, and so will it be not only with these afore-mentioned, but with all the seed of the serpent who rebel against God, and that worship false Gods, as these beasts, and all those that receive his mark.

So that to conclude, this vial of God's wrath of turning the rivers and fountains of waters to blood, it hath relation to all wicked kings and head magistrates, who are called by the spirit beasts ; and all those that receive the mark in the forehead, or right hand, or the name, or the number of his name. For the mark, name, and number of his name doth include all false worshipers, or idolaters whatsoever. So that this plague which is poured out by the third
angel

angel upon the rivers and fountains of waters, it is upon all those people's souls aforesaid. So that no motion of peace could arise in their souls, not to eternity ; this being one of the last vials of God's wrath, which he will pour out upon this wicked, unbelieving, persecuting, idolatrous world. Turning the waters of their souls to blood ; that is, all their peace shall be turned to fear, horror, and torment for ever and ever. So much for the fourth verse, and the third vial.

CHAP. XLVIII.

IN verse 5. *And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.* Verse 6. *For they have shed the blood of saints and prophets, and thou hast given them blood to drink ; for they are worthy.*

This angel of the waters, is the same angel that poured out his vial upon the waters aforesaid ; and the angel giveth thanks unto Christ, the only God, because he hath judged thus. That is, because he hath poured out the vial of his wrath upon all persecuting devils, and worshipers of devils. For those that persecute, and those that worship idols, are all one, for they all help to shed the blood of saints and prophets ; so that saints and prophets are forced to drink of the wine of the wrath of their fornication, in that they shed their blood ; because they will not worship devils, as they do.

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So

So in like manner God doth make them to drink of the wine of his wrath, in that he gives them blood to drink. That is, they have their own blood to drink, for they are worthy, and their own blood is nothing else but the wrath of God working in their souls, which turns all the motions of their minds into blood, so that they have nothing to drink, but the blood of their own souls. For as they drank the blood of saints and prophets, in that they shed their blood with delight, because they would not bow down to their worship. So now they having no more saints blood to drink, they must now drink their own blood, for they are worthy. For look what measure the seed of reason hath mete to the seed of faith, the same shall be meted to them again. For as they have drank the blood of saints, and the blood of the prophets, so God will give them their own blood to drink to eternity.

And this is righteous judgment in God, as the angel that came out from the altar doth say, as in verse 7, &c. Verse 8. *And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire.* Verse 9. *And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues, and they repented not to give him glory.*

This fourth angel poured out his vial upon the sun; I would have the reader to mind, that this vial that is poured out upon the sun, it hath relation to that plague the two angels that came to Eot, did pour out upon Sodom and Gomorrah.
And

And as there was a total destruction of those two cities, and the inhabitants thereof, by the fire that came from the sun at the word of the Lord. So that these two angels that came to Lot, they may be said to pour out their vial upon the sun, in that they did cause the sun to burn up those two cities, with all the people, cattle, and every thing else in them. For the destruction of Sodom and Gomorrah by fire, it was only to signify that the destruction of the world at the end of time, shall be burnt up by fire, as Sodom and Gomorrah was.

And that the angel of the Lord by virtue of his commission, shall pour out his vial of God's wrath upon the sun; that is, the angel shall cause or command the sun to give forth its heat, that shall set the element on fire. So that all wicked, idolatrous men and women, shall be burnt with fire as Sodom was, for their wicked unnatural lusts. For God will punish idolaters, with the same punishment as the people of Sodom, who committed such things as are unnatural; for Sodom and Gomorrah being burnt with fire, it was an example only to shew what God will do at the end of time, unto this wicked unbelieving world, he will overthrow it, even as he did the cities of Sodom and Gomorrah.

And because the reader may see, that the vial of God's wrath was poured out upon the sun, to execute his wrath upon Sodom, in that the sun burnt up those two cities, and the people thereof, see Gen. xix. 23, 24, it is said, *The sun was risen upon the earth, when Lot entered into Zoar.* That is, the sun was the captain or head governor of that fire

and brimstone, that was rained down from heaven upon Sodom and Gomorrah. So that God's wrath was poured out upon the sun, that the sun might pour it out upon Sodom. For when the sun was risen upon the earth; that is, when the original or captain of all fire did arise on the earth, it commands brimstone and fire to rain down upon those two cities, even as a general of an army doth command his men to fall on upon his enemies; for the sun is appointed of God, to be the chief governor of the host of heaven; that is, the starry heavens, so that God commanding the sun to give forth its heat beyond its usual course, as he did to Hezekiah, to make the sun go ten degrees backwards; so that the sun is obedient to God's command, and if God doth give an angel a commission to command the sun to give forth its heat, and to burn, and consume a people, city, or nation, then it may be said, that the angel poured out his vial upon the sun.

Thus it was with Sodom and Gomorrah, the angel poured the vial of God's wrath upon the sun; and the sun poured it out upon the cities of Sodom and Gomorrah, in that it caused fire and brimstone to rain down upon them, until they were utterly consumed.

So in like manner will this angel pour out his vial upon the sun at the end of time; and the sun shall do by the wicked as aforesaid, as the sun did by Sodom and Gomorrah. For that was, as I said before, only to signify what will be done at the end of time. Yet John in his vision saw the thing done;

done ; that is, according to his faith it is done, for faith admits of no time but what is present.

But this I would have the reader to mind, though there will be destruction by the fire of the sun at the end of the world, like unto that of Sodom and Gomorrah, as aforesaid, yet there is a spiritual meaning in these words also, which I shall unfold as followeth. This sun spoken of here, it doth signify, in the spiritual, the Son of God, *whose eyes are like a flame of fire, and his feet like unto fine brass. This is he that treadeth the wine press of the fierceness and wrath of Almighty God*, as in Revel. xix. 15.

Now as the vial of God's wrath was poured out upon the natural sun, in that the sun had power to burn up Sodom and Gomorrah, as aforesaid ; so likewise the Son of Righteousness had the vial of God's wrath poured out upon him also, in that he treaded the fierceness of God's wrath, that is, his own wrath, as he was the Creator. So that he suffered death at the hands of his creatures, which death is called by the spirit the wine press of God's wrath. And this wrath being poured out upon the Son of Righteousness, he hath power given him to scorch men with fire. That is, he had power to scorch the consciences of wicked men, with the fire of hell. This power also doth he give to every true prophet, and apostle, and minister, whom he doth chuse.

And as the death of Christ is called the fierce wrath of God, so likewise it may be called a fire ; for the wrath of God may be called a fire, though executed in several other ways. So that this death of the Son, it being charged upon the consciences
of

of all wicked, persecuting, idolatrous men and women, by the apostles, prophets, and ministers chosen by them, it doth scorch their consciences with the fear of eternal death, which is the fire of hell, as in verse 9. *And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues.*

So that every true messenger of Christ hath power to scorch the consciences of men, and to kindle the fire of hell in all persecuting spirits, and false worshipers, who worship false Gods. And this fire, and heat was very much poured out by the apostles and those ministers, ordained by them in the primitive times, so called. For none know what those persecuting beasts, and false worshipers who received the beast's mark, did suffer, nor how their consciences were scorched with the fire of hell, even whilst they were in this world, which was but a taste of what shall be hereafter. But this taste it made them blaspheme against him that had power over these plagues. For the mind of man is so desperately wicked, that if he could destroy that God that hath power over these plagues, even as they did those his messengers, and the saints that believed them. But the saints may see, that there is a secret spiritual power in every true messenger of God, to scorch the souls of persecuting, and despising men and women, with the heat of hell fire; this I know to be true by experience, as well as by faith. For the doctrine of the true God, and his true worship, it doth torment the souls of the seed of the serpent inwardly, as the heat of the sun doth outwardly

wardly to a man's body ; and men are more subject to blaspheme for the torment within, than they are for torments without, because the one is but for a time, but the other is for eternity.

So that the spiritual scorching with great heat, is that John chiefly intends in this chapter, in relation to the torment of mind that was upon those beasts that persecuted the saints, and all those that received his mark as aforesaid, in the time of the apostles commission, and with relation to the end of the world. Thus, in some measure, I have given the literal and spiritual meaning of the fourth angel, pouring out his vial upon the sun, and of verses 8 and 9.

CHAP. XLIX.

VERSE 10. *And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain.*

This fifth vial it hath a two-fold meaning ; that is a literal and spiritual meaning. The literal meaning is in relation to the vial, or plague that Moses poured out upon Egypt, as you may see Exod. x. 22. *And Moses stretched forth his hand towards heaven, and there was a thick darkness in all the land of Egypt three days.* And in verse 23. *They saw not one another, neither rose any from his place for three days, &c.*

Here the reader may see, that this vial was poured out in the natural, upon Egypt, and upon the seat of the king of Egypt, Pharoah being king. Therefore

fore called the beast; and the seat of the beast signifies the power and authority that Pharoah had over all the land of Egypt. And this vial being poured out upon the seat of the beast, it signifies upon all those that were under his government; that is, that were of his own people, so that there was thick darkness in the king's palace, and upon his servants, no place free, as there was upon the inhabitants of Egypt, so that darkness was all over the land of Egypt, no place free. For if any place had been free from darkness in the land of Egypt, then I say the vial had not been poured out upon the seat of the beast. So that this vial Moses poured out of thick darkness, it was upon the seat of the beast; that is, upon king Pharoah, in whom the power and authority of Egypt did stand.

So that when darkness was poured out upon the king, in whom the light of all the laws of Egypt did shine forth upon the people, if the seat in whom the law is placed be darkned, then the people which must obey, must needs be darkned also.

For where a king or head magistrate hath power given him either from God, or from man, to make laws for people to obey, that power and authority is called by the spirit, the seat of the beast. And when God doth pour out the vial of his wrath upon this authority, then I say the vial may be said to be poured out upon the seat of the beast; so that the reader may see what is meant by the seat of the beast.

Now I have opened a little what is the literal or natural meaning of the fifth angel pouring out his
vial

vial or plague upon Egypt, and what the plague was, and what the seat of the beast is, I shall now also give you to understand the spiritual meaning of these things aforesaid. Observe, there were many Pharoahs that were kings of Egypt in those four hundred years that Israel was in bondage in Egypt ; yet all these king Pharoahs are included in that one king Pharoah unto whom Moses was sent. So that all the kings of Egypt are counted by the spirit but one king Pharoah. And all those plagues which Moses poured out upon Egypt, it was upon this king Pharoah, even until God had utterly consumed him ; as he did in the Red-sea : these things were fulfilled in the history, and in the natural, at the beginning of Moses's commission. And that beast Pharoah, king of Egypt, his actions of oppression to the Israelites, they were upon the temporal state of Israel. And so the vials and plagues that were poured out upon him, they were temporal plagues also. And there was a temporal darkness for three days all over Egypt ; which darkness was but a shadow or type of that spiritual darkness upon the mind of man now, and the eternal darkness at the end of the world.

CHAP. L.

NOW I would have the reader to observe, that this beast here spoken of by John, it was that beast that did rise out of the sea, having seven heads, as in chap. xiii. 1, to whom the dragon gave his power, seat, and authority: this was the first
F f beast

beast that persecuted the saints after the apostles commission came to be published upon the earth ; that is, this was the first beast that made war with the saints about worship ; and so the same spirit, power, and authority that was in this beast, it did run through the loins of all other beasts that succeeded him all the time of the ten persecutions. And the same spirit hath, and doth run in the line of all wicked, persecuting idolaters, kings and head magistrates, they are called by the spirit but one beast.

And look what beast, or beasts, are alive at the end of the world, they shall be all counted but one beast, and shall all be overthrown with one overthrow, even as Pharoah king of Egypt was ; for though there were many Pharoahs kings of Egypt, as aforesaid, yet in the destruction of that one king Pharoah, all wicked Pharoahs are destroyed in him.

So likewise Herod that did seek to kill Christ when he was born, in that he slew all the male children in Bethlehem, who were two years old or under. I declare this Herod was that dragon John speaks of in divers places in the book of the Revelation, who gave his power, seat, and authority unto this beast. And so successively the spirit of the dragon, it runs through the line of all wicked beasts to the world's end, even as the spirit of the dragon did run through the lines of many Herods, since Cain's birth ; yet this Herod that persecuted Christ, as soon as he was born, is called by the spirit in John, that great red dragon. And his spirit of persecution it was given to all those wicked
beasts

beasts that did succeed immediately after him, and that shall succeed to the end of the world.

For this is to be minded by the reader, that the Herod that would have killed Christ, he died before this beast had any power ; but Herod the dragon's spirit remained in other Herods, as that Herod that beheaded John Baptist, who was eaten up with lice. So that there were more Herods than one, yet the same spirit of Cain the devil, was in them all. So that they may be called by the spirit, but one Herod, dragon, or devil, they being all guided by one evil spirit, even the spirit of murdering Cain the first man-devil, or the devil become flesh.

So that this spirit of Cain who ruled in all those Pharoahs and Herods before God was manifest in the flesh, is that dragon-devil who gave his power, seat, and authority unto the beast. That is, the spirit of the dragon did persecute, oppress, and kill before Christ came upon a natural account, for fear of losing his kingdom, as Pharoah king of Egypt did. And Herod the dragon he slew the young children, for fear Christ should take his kingdom out of his hands. So that most of their cruel murders they acted, were upon a temporal account.

But the cruelties that were acted by those beasts, were upon a spiritual account ; I call it a spiritual account, because the persecuting and putting to death of the saints, it was for worshiping of Christ, according to the doctrine of the apostles, who set up a worship contrary to that which was set up by those

those beasts ; for there was a liberty granted of God unto the worship of the law of Moses, for the Jews to fight with the sword of steel, and to destroy those kings or beasts that did molest them. But the worship of the gospel did not teach men so to do, but altogether to the contrary.

So that the sufferings of the saints under the gospel, and ever since, it is upon a spiritual account ; for whoever doth suffer merely for his faith, or his religion, or his worship, he may be said to suffer upon a spiritual account. And those beasts that do persecute upon that account, they persecute upon a spiritual account ; even as this beast did, spoken of by John, for this beast did persecute the saints in the time of the gospel, for worshiping of Christ, and not worshiping his image, as Pharoah did to the people of Israel in the temporal. And look what plagues were poured out upon Pharoah, and all the land of Egypt in the temporal ; so likewise will spiritual plagues be poured out upon the beasts, and upon all that worship him, or his image.

And as there was a natural darkness in all the land of Egypt, upon the king, as upon the people, so likewise this spiritual darkness is poured out upon the seat of the beast. That is, there is a darkness poured out upon the minds of all evil kings and head magistrates, who undertake to set up forms of worship, as idols and images, for the people to worship. And there being a darkness poured out upon the mind of the beast, so that he doth worship false Gods : and not only so, but this vial of darkness is poured out upon the minds of all those

those people who worship false gods. That is, there is a spiritual darkness upon the mind and spirit of the beast, and all that worship a false god. I say a spiritual darkness is poured out upon them all, even whilst they are here in this world ; even as that natural darkness was poured out upon Pharoah, and all the land of the Egyptians.

I say there is as gross a thick darkness poured out upon the spirits of the greatest part of men and women at this day, concerning the true knowledge of God and the true worship that God requireth, as there was upon Egypt. And this spiritual darkness of the mind, it is but a preparation or fore-runner of that eternal darkness, which will as certainly be when time shall be no more, as the darkness of the mind is at present in all the seed of the serpent who worship false gods.

But as there was light in all the places of the children of Israel's dwellings, as you may see *Exod. x. 23*, which dwellings of theirs it was in the land of Goshen where the children of Israel were, as in *Exod. ix. 26*. Now this land of Goshen it signifies the light of grace, or spiritual and heavenly light in the minds of the seed of faith ; and the children of Israel signify the true saints, or true worhipers of God in spirit and truth. So that evey true believer in the true God, he may be said to dwell in the land of Goshen in his own mind ; in which land there is the light of faith whereby they may see the way to that eternal light of glory, where no sad or melancholly thought shall arise to darken the light of peace, joy, and everlasting glory. So on the contrary,
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the land of Egypt it signifies that hell and darkness of the mind.

So that all those who know not the true God, nor his true worship, they are in that spiritual darkness in their minds, as the Egyptians were who gnawed their tongues for pain. Even so will it be with all those wicked beasts who have, and do set up images, and idols of gold, wood, and stone, or any false worship whatsoever, contrary to Moses, the apostles, and the two witnesses of the spirit. I say, all those that worship contrary to these three commissions, they are in that spiritual Egyptian darkness in their minds, whilst they are here in this world; and this darkness in their spirits, it will lead them to that eternal dark night, when as no light shall appear for ever. That is, no motion of peace, or hope of deliverance shall arise in their minds for ever and ever.

And then shall this beast, and all that received his mark, name, or number of his name, gnaw their tongues for pain to eternity. For this vial or plague is poured out upon the seat of the beast; then of necessity it will follow, that all that worship according to his command, will have the vial of darkness poured out upon them also. So much for the interpretation of the fifth vial, and of the tenth verse.

CHAP. LI.

I Shall pass by the eleventh, and come to the twelfth verse. *And the sixth angel poured out his vial*

vial upon the great river Euphrates, and the waters thereof were dried up, that the way of the kings of the East might be prepared.

This great river Euphrates was in the land of Canaan, where those four angels were bound, as I shewed before. And as those four angels were loosed at the sounding of the trumpet of the sixth angel, so at the pouring out of the sixth vial this great river Euphrates must be dryed up.

Now this great river Euphrates, it signifies all the rivers and fountains of waters in the whole world, in the natural. That is to say, at the end of the world God will pour out his vial of wrath upon all rivers and fountains of waters, so that they shall be dryed up, so that the thirst of man and beast shall not be quenched, this will God do in the natural.

Also God will pour out his vial of wrath upon the spiritual estate of man, even upon the great spiritual river Euphrates; that is, upon all the souls and consciences of wicked, idolatrous, persecuting men and women all the world over. That is, the waters of their souls shall be dryed up, so that no motion of peace shall arise, or spring from their souls, to quench the thirst of sin then, no more than there did to Dives the rich man, who being in hell, wanted one drop of cold water to cool his tongue. But the river of his soul that did run with motions of peace in his natural life, it was now dryed up, so that no drop of cold water could be had. That is, not one motion of peace, or hope could arise in his spirit, it being dryed up by the wrath of God, being poured out upon the river of his soul.

So

So that the souls or spirits of all wicked, persecuting, idolatrous people all the world over, may be called in the spiritual the great river Euphrates, and the vial of God's wrath being poured out upon the spirits of those people aforesaid, it doth dry up all the waters of their souls; that is, all their peace, so that no hope of eternal happiness can arise in them; for all hope is dried up, so that there is no motion of peace can arise in their souls, to quench the fire of hell in them, for all the waters are dried up in their souls, and this is that great spiritual river Euphrates, spoken of by John, whose waters thereof are dried up; for the peace of the mind of man, is called in scriptures, water, as Christ saith, *He that believes in me, out of his belly shall flow rivers of living water*; so likewise Christ said to the woman of Samaria, *if thou hadst asked me, I would have given thee water of life, and it should be in thee a well springing up unto eternal life.*

So that there are spiritual waters that do spring out of the soul of man, as there are natural waters that do spring out of the earth, or out of the rocks. And these spiritual waters do satisfy the spirit of man in its kind, as the natural waters do in its kind. And as there is a spiritual water that doth proceed from the seed of faith, so likewise there is a spiritual water that doth proceed from the seed of reason in man. And this water that doth proceed, or arise from the seed of reason, it doth give great satisfaction to the mind of man.

Now these spiritual waters that do arise from the seed of reason, are called by the spirit, the great
river

river Euphrates; and this is that river Euphrates that the sixth angel poured out his vial upon, and dried up all the waters, as aforesaid; not but that the natural river Euphrates, which signifies all the rivers in the world, will be dried up also; only this book of the Revelation of John, it hath generally a two-fold meaning; that is to say, a spiritual meaning, and a temporal meaning. So that both the great river Euphrates in the temporal, and the great river Euphrates in the spiritual, the waters of them both will be dried up at the end of time, which thing will be unexpressibly sad to all those who have no water of life in their souls to drink.

It is said by the spirit of John, *that this great river Euphrates was dried up, that the way of the kings of the East might be prepared.* Now what these kings of the East are, is very necessary to know. These kings of the East, I declare they are all good kings, further I declare that Christ the king of heaven, is said to come out of the East, as you may read, Matth. ii. 2, 3, *where the wise men from the East came to Jerusalem, saying, where is he that is born king of the Jews, for we have seen his star in the East, and are come to worship him?*

So that this Jesus the king of the Jews, he is called the king of the East, because his star in the East directed the wise men to find him out that they might worship him. Now this is to be minded by the reader, that prophets, apostles, and saints, they are called by the spirit kings, and priests unto God, as the scripture saith; so that all prophets, apostles, and true believers may be called kings. And seeing the

King of Kings came out of the East, these all following him in the same steps of faith and patience, they are called by the spirit, kings of the East. So that Christ, his prophets, apostles, and saints, are those kings of the East, who have the aforesaid waters dried up, that the way for these kings of the East might be prepared. That is, there are no natural rivers upon earth, that shall hinder or keep from being dried up, neither temporal nor spiritual.

For the vial of God's wrath, it will dry up all the rivers of waters upon earth natural, and all rivers of waters spiritual, when Christ shall come in the clouds of heaven with all his saints, the kings of the East, to put an end to this bloody, persecuting, unbelieving world; and to dry up all the waters of peace in men's souls. And the kings of the East, by their faith and patience, shall walk upon the waters of wicked, persecuting men's souls, as upon dry ground. That is, the kings of the East shall rejoice in the eternal destruction of their enemies, even as their enemies did over them, when they persecuted and put them to death; so that the way, that is, the hearts of the saints enemies, may be as a way for the kings of the East to tread and trample upon all that joy, and peace, and comfort, that the dragon beast, and false prophet had, when they persecuted the saints; which saints are the kings of the East, and that faith and patience the saints had, it prepared themselves to suffer with cheerfulness the persecution, and death itself. So that the waters of the great river Euphrates, even the waters of their persecutors souls were dried up, that the kings of the
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the East, that is, the saints might be prepared to fight that good fight of faith, as the saints did in the time of the ten persecutions. So much for the interpretation of the twelfth verse.

CHAP. LII.

VERSE 13. *And I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.*

These three unclean spirits like frogs, they are said to come out of the mouths of three several persons, to wit, the dragon, beast, and false prophet; yet these three proceed all from one spirit, even the spirit of the fallen angel, or as I may say, the spirit of Cain that dragon-devil, who was the first murderer. And the spirit of Cain remaining in the seed, it bringeth forth many dragon-devils like himself. So that all dragon-devils make up but one dragon, and so all wicked beasts make up but one wicked beast; so all false prophets, and false priests, or false speakers, they make up but one false prophet.

Now they are called three unclean spirits, like frogs, in regard of the three-fold operations and workings of them; for they proceeded from that one spirit of reason, the devil; only this one spirit of reason it doth work three several ways, and by three several persons, yet all three of them were like frogs; they were all alike for wicked idolatry, and persecution of the saints, and to deceive the people; for they are the spirits of devils, working miracles,

which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty, as in verse 14, of this chapter.

So that these three spirits like frogs, that came out of the dragon's mouth, and out of the mouth of the beast, and out of the mouth of false prophet, they were to go forth to ail the kings of the earth, and not only so, but to all great men in the whole world, to invite them to persecute, and to fight against the saints with a sword of steel, and with other cruel deaths ; when as the saints had no other weapons of war, but those that were spiritual, to wit, the sword of the spirit, the shield of faith, the helmet of salvation ; these and such like weapons of war the saints do fight withal.

But the dragon, beast, and false prophet, they by their council, power, and authority, did invite all the kings of the earth, and of the whole world to fight against the Lord Jesus, and the remnant of the seed of faith, who are the saints, with persecution and death as aforesaid, with carnal weapons, and inventions of cruel deaths, as the scriptures, and history doth make mention of.

But the Revelation of John gave him to see, that the last battle that will be fought between God Almighty, and the dragon, beast, and false prophet, it will be at the end of the world ; that is, Jesus Christ he is God Almighty, he, and his saints, and angels, shall fight with the dragon, beast, and false prophet, and with all the kings of the whole world ; and he, and his saints shall give them an utter overthrow ; that is, an eternal overthrow, so
that

that the dragon, beast, and false prophet, with all the adherents unto them, shall be destroyed with a second death, which shall burn as a lake of fire, for ever and ever.

CHAP. LIII.

IT will be necessary to open something more of the *dragon, beast, and false prophet, and of those three unclean spirits like frogs that came out of their mouths.*

The reader may remember that I shewed before, that there were many dragons since Cain, yet all counted by the spirit but one dragon ; and so of the beast, and false prophet, are all included into one. Now this dragon spoken of, he is meant the same great red dragon spoken of in Revel. xii. who persecuted the woman, namely, Herod ; though there were many dragons after him, yet it is called all but one dragon, they being all partakers of the same spirit, and acted in the same persecution of the saints,

So likewise that beast that did arise out of the sea, with seven heads, and ten horns, as in chap. xiii. 1, is that beast spoken of here by the spirit, though there were divers other beasts after him, yet they acting by the same spirit of persecution of the saints, they are all called by the spirit but one beast.

So likewise the false prophet is meant that government of worship that was established upon the chief or high priests of the nations, so that there was a spiritual government of worship which did belong
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to those images and idols that were set up by the power and authority of the beast ; as all forms of worships, let them be true or false, there must be some particular head ; as Aaron was high priest of the worship of the law, and Christ the head of the gospel worship ; yet there were many more high priests besides Aaron ; yet all called but Aaron the high priest.

Even so it was with the false prophet, the same spirit of idolatry and persecution for conscience sake, for not submitting to worship the beast and his image, it did run through the spirits of all the false priests, as it did in him that was the chief, who was set up by the power of the beast at the first.

So that though there were many priests that succeeded him, and many that did officiate the priests office besides, yet they being all of one and the same spirit, they are called by the spirit in John but one false prophet. For priests are called by the spirit many times prophets, as Baal had four hundred false prophets did belong to him ; that is, they were four hundred false priests.

Now this I would have the reader to mind, that these three spirits like frogs that came out of the dragon's mouth, and the beast's mouth, and the false prophet's mouth, I would not have the reader to think that these three spirits like frogs, did cease in the time of the ten persecutions, neither would I have him to think that there is no dragon, nor beast, nor false prophet now, though there was then. Although I confess the main drift of John's Revelation had relation chiefly to those wonderful strange
actions

actions that were acted by the dragon, beast, and false prophet, unto the saints, in the time of that commission of the gospel. But this is for certain, that the spirit of the dragon, and the spirit of the beast, and the spirit of the false prophet, remains in its seed to this day, and will do to the end of the world. So that the spirit of the dragon, beast, and false prophet, these three unclean spirits, do send forth their spirits like frogs, to the kings of the earth, to encourage them all to fight against truth, and against true worship, and to make the saints to submit to their idolatrous worship ; for as I said before, all forms of worship that are set up by men who have no commission from God, are all false worships; and whoever is the chief minister in that worship so set up, he may be said to be a false prophet. And by this rule, all opinions in religion, and forms of religion, or worship, that are set up in the world at this day by several sorts of people, they are all false, because the ministers are false ; and so they may be called but one false prophet, even from the first Pope to the last Quaker, their ministry being all false, even one as well as the other.

CHAP. LIV.

A GAIN, I shall give the reader a little distinction of the several operations of these three spirits, and yet they all join together to fight against God Almighty ; and yet cozen and cheat one another, and cheat the people of the world also. So that very few in the whole world do escape being deceived

ceived by one, or more of these three unclean spirits like frogs that come out of the dragon, beast, and false prophet's mouths.

First, the unclean spirit of the dragon it seeketh after natural wisdom, as natural philosophy, astrology, magick, and so becomes a physician, or a doctor of physic to cure diseases.

The wisdom of the dragon it doth pry into the knowledge of the stars, and the influence of them, as the magicians of Egypt did that they may be counted wise men.

Likewise this spirit of the dragon it doth pry into the nature of herbs, plants, with the spirits of all vegetables, and all things of curious arts, so that the spirit of the dragon comes to be wiser in things of nature, than all other men.

So, that all other men that are not skill'd in this wisdom of nature, they are subverted and deceived by this spirit, and do honour him as a god, thinking that God hath given him more wisdom in this kind, than to all other men. So that this knowledge of natural philosophy, astrology, and phytic, makes men become honourable in the sight of all people. Also it makes the people to part with their silver freely ; also it cloathes the physician in rich velvet, to that people may know what he is by his vesture.

All this honour, and much more than I can relate, doth the spirit of the dragon procure by that unclean spirit that cometh out of his mouth, for all those wise magicians, astrologers, natural philosophers, doctors of physic, are those frogs that came out of the dragon's mouth ; for these afore-mentioned

tioned they are a great multitude, and do swarm as the frogs in a warm day, and do deceive multitudes both of their health, and of their silver, under pretence of doing them good. 'This is the proper work and operation of the spirit or wisdom of reason, that cometh out of the dragon's mouth.

CHAP. LV.

SECONDLY, *The unclean spirit that cometh out of the beast's mouth*, it is those persons that study the laws of the land. In as much as the beast is the head of the law, it is he that doth authorize men to be expounders and interpreters of the law, he doth authorize some to be judges, some counsellors, some attorneys, with many other titles that lawyers have.

So that this unclean spirit that cometh out of the beast's mouth, it is the multitude of lawyers that are authorized by him ; and these lawyers they may be said to come out of his mouth, because without his power and authority they can do nothing. That is, they cannot cheat and deceive the people as they do ; so that the lawyers who practice cases of law, they are so numerous that they can hardly be numbered. Also they are cloathed with fine scarlet, with deceiving the people ; yet the lawyers are but the sproutings forth of the unclean spirit that cometh out of the beast's mouth. And it is the proper work of the spirit of the beast to cloath these lawyers in scarlet even as the spirit of the dragon did the doctors of physic, cloathe them in velvet ; yet not-

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withstanding they are in their natures no other but frogs, sent forth by these two spirits aforesaid, to deceive them that dwell upon the earth.

CHAP. LVI.

THIRDLY, *The other unclean spirit it came out of the mouth of the false prophet.*

This false prophet signifies the chief and head governor of spiritual worship, as the Pope, or any head minister, of any religion whatsoever, but more especially of that head minister, or head priest that is upheld by the beast, or the civil power. For there is a spiritual power invested upon the false prophet by the beast, or civil power, so that none shall exercise or officiate the office of a minister, but such as the false prophet shall send forth. So that those men this false prophet, or chief priest doth send forth to preach, these are sent forth from that unclean spirit that cometh out of the false prophet's mouth. For the false prophet hath full power to ordain and send forth men to preach, to deceive the people in a way of false worship, as the dragon had to the physician; and as the beast had to the lawyer.

And as the doctor of physic by his deceit came to be cloathed in velvet, and the lawyer by his deceit came to be cloathed in scarlet; so likewise the preachers ordained by the false prophet, they came by their deceit to be cloathed in sheeps cloathing, made of the finest wool, with garments down to the heel.

So

So that the outward garb and cloathing of these three, they do carry such a glory, honour, and majesty among the people in outward appearance, that the people do believe or think there is more honour and glory within, whereby they are mightily deceived in their expectations. For these three sorts of men aforementioned, are counted by the spirit of revelation in John, no other but three sorts of frogs ; and those three spirits that sent them out, they were but three unclean spirits.

And the work those frogs aforesaid are to do, it is to go forth to deceive the people of the earth ; for where is there a man hardly to be found, not fourteen years ago upon the earth, but they were deceived either by the physician, lawyer, or priest ; nay, they deceive one another ; for the priest is deceived by the doctor of physic ; and the doctor of physic he is deceived by the priest ; for the priest deceives his soul, in that the doctor thinks he can preach such saving doctrine that may save his soul ; but alas, he is altogether deceived, for the priest doth not know what will become of his own soul after death, much less of another's. So likewise the doctor of physic he deceives the priest, making him believe and think that he will give him such a portion of physic, as shall restore him to life and health, when as many times it doth cause the want of health, and life both ; so that he deceives the priest both of his health, and money also, just as the priest did him in the matter of his salvation.

And as for the lawyer, he cheats the doctor and the priest both, for they are both forced to make use

of him, and they do the like by him ; for the lawyer he must have the priest for his minister to save his soul, and the doctor to be his physician ; so that they get pretty even one with another ; but all people besides that deal with them, are sure to be deceived, and to lose by them.

These three sorts of men are esteemed by the world, the most honourable men of all, but by the spirit of faith, they are branded for the worst of all men, in that they are called frogs ; for experience doth shew that these three sorts of men do overflow the earth, like croaking frogs in the water, on a hot sun-shiny day ; so that hardly a man can escape being persecuted, or deceived or cheated by them.

These are those that are sent forth by those three unclean spirits, which are called the spirits of devils, which go forth to the kings of the earth, and of the whole world, to gather them together to the battle of that great day of God Almighty. That is, these three sorts of men shall incite and invite all ignorant kings of the earth, or head magistrates, and all ignorant people to persecute, and kill the innocent saints, who cannot fight with any other weapons, but faith and patience ; and such spiritual weapons as these, must destroy all the great army of the whole world, when they are gathered together, because this battle will be the last battle that will be fought between the seed of faith, and the seed of reason ; therefore called the great day of God Almighty ; and the place where this great battle must be fought, where they were gathered together, it is called in the Hebrew tongue *Armageddon*. That signifies

signifies the whole world, or that great city mystery Babylon, the mother of harlots, who hath made all nations drink of the cup of the wine of the wrath of her fornications. When that city is destroyed, the whole world will be destroyed also.

But I shall have occasion to speak more of that in the seventeenth chapter ; so that the reader may see a little more clear what is meant by those three unclean spirits like frogs, what they are, and from whom they did proceed. Also I have interpreted what followed upon the pouring out of the vial of the sixth angel, with many other things which may satisfy the reader's spirit, if understood. So I shall pass by a verse or two, there being nothing of any great concernment in them, and shall go on to verse 17.

CHAP. LVII.

AND *the seventh angel poured his vial into the air, and there came a great voice out of the temple of heaven from the throne, saying, It is done.*

This seventh angel he poured out his vial into the air. Now this is to be minded, that the vials of God's wrath they are poured out upon the earth, and upon the sea, and upon the sun, and upon the seat of the beast, &c. and now last of all upon the air, so that the wrath of God is poured out upon every thing, and place, that doth yield comfort and refreshment unto the heart of man. And air being the greatest refreshment of life of any thing else, especially when life is like to die ; this experience doth shew the truth of it. Also air is the last refuge that life hath to fly unto,
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for many people will in sickness call for air, because for want of it they die : for air, is the life of nature, and when life is weak, and not strong enough, to take in air into it, then it doth die, for so long as life can receive air into it, it doth live. So that this seventh and last vial of God's wrath, it is poured out upon the air ; because the air is the last, and greatest refreshment unto a natural life, and not only so, but it is the conclusion of life the want of it. So that the last vial of God's wrath, it is poured out into the air, only to signify the annihilation of all natural life, which he created at the beginning of this world.

So now at the latter end of this world, his vial of wrath being poured out upon, or into the air, it will destroy that natural life of man and beast, and all other creatures that have life. Therefore it is that great voice out of the temple of heaven from the throne, saying, It is done ; signifying that the vial of God's wrath being poured into the air, is the conclusion and end of all God's plagues, upon natural life in this world. For though God had destroyed the life of many thousands and millions, more than can be numbered by those six vials poured out before, as that of the earth, and of the sea, and of the sun, and of the seat of the beast, as aforesaid ; I say, they are not to be numbered, the multitude these vials did destroy. Yet this vial poured out into the air, it destroyeth more than all the rest, it being the last, and the utter annihilation of all natural life, and the end of the world ; therefore it is said by the voice out of the temple in heaven, It is done ; that is, all the vials
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of God's wrath are poured forth upon this wicked, unbelieving, idolatrous world; neither shall there be any more vials of wrath, or plagues poured out upon men any more to eternity.

For that voice *John heard out of the temple in heaven from the throne, it was from no other but from God himself, saying, It is done.* And immediately upon that voice, *there were other voices, and thunders, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great as you may see verse 18.*

These 18, 19, 20, 21, verses have all of them relation to the end of the world, which thing will be done in the pouring out of the vial of the seventh angel; which seventh angel is now pouring out his vial of wrath upon the men of this world. For as the seventh and last anti-angel, namely the Quakers ministry, doth sound, and hath sounded near upon twenty years, so likewise the seventh vial hath been poured out these twenty years also: and it will last pouring out to the end of time, even as the seventh anti-angel's ministry will last to the end of the world, as aforesaid. And, as I said before, much like unto those plagues that Moses brought upon Egypt, God will bring upon the earth, upon the sea, upon the sun, and upon the air, at the end of the world.

And as there was a great hail in Egypt, so that the Egyptians blasphemed God, because of the plague of the hail; even so will it be in the end of the world, when those great voices of the four and twenty elders, the four beasts, the holy angels, and
saints

saints shall utter their voice in Allelujahs unto God their King and Redeemer, it will be as the voice of thunders, and lightnings, and will cause a mighty great hail, every stone the weight of a talent. That is, God will rain down fire and brimstone upon the earth, and sea, sun, and air, so that none of these four, which are the life of all creatures, shall yield refreshment to the mind of man, but it shall rain stones of fire mingled with brimstone, which cannot be dissolved. So that men shall blaspheme God eternally, because of the hail, it being exceeding great. It must needs be exceeding great, because it is eternal, it being the last plague, or last vial of God's wrath, it being the end of all time, there being now nothing but eternal misery to remain. For there will fall upon every wicked man's soul, whose name is not written in the book of life, such an hail stone of fire and brimstone, that shall weigh a talent. That is, it shall weigh so heavy upon his heart, that it shall press his soul down into the second death, which is eternal. So much for the interpretation of the chief matters in the sixteenth chapter of John's Revelation.

CHAP. LVIII.

IN the sixteenth chapter of John's Revelation, it doth prophesy of the seven last plagues that God will pour out upon this wicked, unbelieving, idolatrous world ; much like unto those plagues Moses poured out upon Egypt, at the beginning of his commission. So likewise will God pour out the vials of his

his wrath upon the earth, at the end of the world ; which will be at the end of the commission of the spirit. Now what these seven vials are, I have opened in chap. xvi.

Now this seventeenth chapter it doth contain a prophesy of the downfall of the spiritual Babylon, or mystery Babylon. It is compared by the spirit in John, to a woman arrayed in scarlet, to an adulterous woman, to a whore, to a great city. Now this is to be minded by the reader, that there are two Babylons spoken of in scripture, two sorts of whores, two sorts of fornication, two sorts of cities, two sorts of vials of God's wrath, to be poured out upon the earth. That is, there is a temporal Babylon, and a spiritual Babylon, or Babylon in the history, and Babylon in the mystery ; or a natural fornication of the flesh with woman, and a spiritual fornication in the soul and mind of man with idols. And so the one is called a whore, or an adulterous woman in the temporal, and the other is called a whore in the spiritual. So that there are two sorts of whores, and two sorts of fornications ; likewise there are two sorts of cities ; that is, a temporal city, and a spiritual city.

The temporal city is that which the reason of man hath built for its own glory, of wood and stone, gilded with silver and gold ; the spiritual city is that which God hath built, which is the body of man. Therefore it is said in scripture, *Your Bodies are the temple of the Holy Ghost* ; so likewise the believing Jews and Gentiles, they are called by the spirit the holy city, so that there is a spiritual holy city, and

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there is a spiritual unholy city : that is, there are true worshipers of God, and false worshipers of God ; a mystery Babylon, a mystery of God's temporal plagues, and spiritual plagues.

To sum up all the meaning of John's Revelation, is this, that all the true believers, both Jews and Gentiles, that do worship God according to the tenor of that commission they are under, whether it be the worship of the law of Moses, or the worship of the gospel of Jesus, set up by his apostles, or the worship of the spirit, set up by the witnesses of the spirit, these three being all commissioned of God, so that whoever doth truly believe in these three commissions in their time, and place, when they were in being upon the earth, I say they are all counted by the spirit but one city, or one woman, as Revel. xii. 1, *A woman cloathed with the sun, &c.*

So on the contrary, all false worship that is set up by non-commissionated men, who do resemble or imitate the true worship set up by true commissioned men, I say, those men having no commission from God so to do, their worship is meer idolatry, and all those people who join in that worship so set up, they are all idolatrous people ; and so counted by the spirit in John that great city Babylon, in opposition to the holy city of God, as aforesaid.

So that this is to be minded by the reader, that there are but two cities ; that is to say, the city of saints, and the great city of devils. That is, all true worshipers are called the holy city, and all false worshipers are called by the spirit, the great city.
Babylon,

Babylon, as aforesaid. So likewise they are all called but one woman, or one whore.

So that you that have any true light in your understandings, you may see that all the messengers of idolatry, and all idolatrous people, they are called by the spirit but one whore, or one fornication. So that look what worship hath been set up by a non-commissionated man at the first, in that they did imitate Moses in his worship, and so afterwards did imitate the apostles worship, without a commission from God.

I say, that the first broachers, or imitators of Moses, and the apostles worship, with all the adherents thereunto, and the multitudes of people that are deceived by them, who were the first broachers of this idolatrous worship set up by non-commissionated men, I say they are all counted by the spirit but a whore, in that they and all people who do join in worship with them, they do commit fornication in their spirits with idols. So that whoever doth worship false gods, by the instigation of the false prophet, or false priest; he doth commit fornication or whoredom with idols. So that this is to be minded, that all opinions in worship that people are in, who have not a true commission from God to be a minister, or preacher, he and they do all commit fornication with idols; for every opinion in religion that doth not worship the true God, they do commit fornication with idols; neither can they do otherwise, because their teachers are false; like priests, like people.

Also this is to be observed by the reader, that the

revelation of the spirit, it hath only relation to those people that do profess and confess the scriptures. So that John's Revelation hath relation to all those that confess the law of Moses, and the prophets, and the gospel of Jesus, and the apostles, and not relating to the heathen, who never heard of the scriptures. So that all those false worshipers under the law of Moses, and all those false worshipers under the gospel of Jesus, they are called by the spirit that great city Babylon, or mystery Babylon, or a scarlet whore.

It is called mystery Babylon, in relation to the mystery of God, as aforesaid. Likewise it may be called mystery Babylon, in relation to that Babel that men would have built, that should have reached up to heaven after Noah's flood, in respect of the confusion there was in the building of it, so that it all came to utter confusion and destruction. So likewise there is such a confusion in all false worship and worshipers, that at the last that Babylon they have built with idols, thinking to reach in that superstitious way up to heaven, but they shall be confused in their understandings, and in the true knowledge and worship of the true God ; so that they shall be utterly destroyed, both them and their Babel, that is their worship, with an eternal destruction. But this is to be minded, that the first mention of this temporal Babel, Gen. xi. 4. where the sons of Noah said, *Go to, let us build us a city, and a tower, whose top may reach unto heaven.* And in verse 7. God consumed this tower by confounding their language.

So likewise the first rise of this mystery Babylon,
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it was amongst the Jews. That is, when the Jews would worship other gods, besides that God which Moses did declare unto them, even the God of Abraham, Isaac, and Jacob, to wit, the God of Israel; yet nevertheless those Jews who were the seed of the serpent, they would have other gods, as the Amorites and the heathen had, to go before them.

Therefore they would have a calf to be their God to worship, as Exod. chap. xxxii. 1. This calf was the first false god the people of the Jews did worship; though they murmured against God, and Moses many times before, yet they never fell to worship idols, as gods, before. So that this was the first beginning of the setting up, or the building of a false worship, in opposition to that worship that Moses set up, which was but a little before. So that as soon as ever God did set up his worship by the hand of Moses, that the people might come to know the true God.

I say the spirit of reason, which is the devil in man, he doth set up his worship in like manner to worship gods of his own imagination, even the works of his own hands, even a calf; for this calf doth signify all idols, or false worship whatsoever. For though the idols of men are many, and their forms of worship many, yet they all being false, not worshipping the true God, they do but worship a calf instead of God.

And as these Jews who made this calf for a God, were the first that began to build up a Babel of false worship, this spirit of idolatry did run through the line of the seed of the serpent, until it got great power; for after Moses and Joshua were gone, the
seed

seed of the serpent grew in great power, and did punish those that would not bow down to Baal. For Baal signifies all false worship, or all false gods ; so that when the serpent's seed got power to set up his worship, as Moses had power to set up the worship of God ; and as Moses did plague and punish those serpents for making that calf and worshipping it, or any other idols, in that many of them were destroyed by death, so hath the false worshipers served the prophets, and saints ever since, that would not bow down to thir false worship ; witness Jeroboam the son of Nebat, who made Israel to sin ; and Ahab, Manasses, with divers other wicked kings, and rulers, and head magistrates in the time of the law, who persecuted the prophets, and put them to death, for telling them of their forsaking of the worship of the law of Moses, and worshipping of idols.

And the same spirit of reason, the devil, it continued in that nation of the Jews until Christ came, according to that prophesy of Jacob, *the scepter shall not depart from Judah until Shiloh come.* So that there was a scepter of government that did remain upon the people of the Jews though they had no Jews kings a long time before. So that a matter of forty years after Christ's death, in the destruction of Jerusalem, the scepter did depart from Judah. That is, from that nation of the Jews so that they are ever since a scattered people in many parts of the earth. So that the scepter, that is, the government is departed from them indeed, and the same spirit of persecution, and idolatry it doth run along in the seed of reason, the devil, in the Gentiles.

So

So that the Gentile kings and head magistrates have been given mightily to idolatry, imitating the worship of the gospel. And have persecuted and put to death many saints, for not bowing down to that worship set up by these Gentile kings, or head magistrates ever since the destruction of Jerusalem, even to this day.

So that this is to be minded by the reader, that this mystery Babylon, or great city, or whore, who hath committed fornication with the kings of the earth. The meaning of the spirit is this, that all kings and head magistrates in the time of the law, and in the time of the gospel, who profess the scriptures even to the end of the world, that have, or shall set up a false worship, or idols, by their power, and cause the people to do the same, they may be said to commit fornication with idols. So that whoever doth worship false gods, let it be in what form or manner it will, it is all counted by the spirit but spiritual fornication or whoredom.

So that all false worshipers, or all that do worship idols, or false gods, from the greatest to the least, from the beginning of Moses's commision, to the beginning of the apostles commission, and to the end of them ; and not only so, but to the end of the world, even to the end of the commission of the spirit, even the seven churches of Europe. For all spiritual idolatrous worship is in them also, though they differ in several forms of worship one from another. Namely the Papist, Episcopacy, Presbyterian, Independent, Baptist, Ranter, and Quaker ; and other sects and opinions are involved in these seven, and every one of

of these seven are idolatrous, because none of them know the true God, therefore cannot worship him aright.

So that by consequence it will follow, that they all commit fornication with idols ; for whoever worships a false god, he committeth spiritual fornication, which I am sure they all do.

For neither the ministry of them, nor the people, do know the true God, nor the right devil, for if they did, then would they know what worship doth belong unto the true God now in these latter days. So that all the false worshippers from the beginning of Moses, to the end of the world, they make up but one great city Babylon, or one woman, or one scarlet whore, who hath made all nations drink of the wine of her fornication.

That is, this spirit of reason in kings and head magistrates hath made all nations to worship idols and images for God ; so that they have become drunk with spiritual fornication, that the people have thirsted after the blood of the saints, as well as those in authority. So that they are all become one city Babylon, which will be destroyed at the end of the world. This is that great mystery Babylon, that great city that John did prophesy the downfall of in the sixteenth chapter.

And in the seventeenth chapter he saw by faith the total downfall of this spiritual mystery Babylon, *that great city the mother of harlots* ; that is, of spiritual idolatry, which is spiritual whoredom. So that there were many more harlots than one, yet they are all counted by the spirit, but one whore, or
harlot ;

harlot; for that great city Babylon doth consist of nothing else but spiritual harlots. So that the reader may see what is meant by this spiritual Babylon, and this great city, and what is meant by the woman, the great whore, and what is meant by her fornication; so that the reader may the better understand the interpretation of the chapter that followeth.

CHAP. LIX.

IN chap. xvii. 1, there was one of the seven angels which had the seven vials, and talked with John by way of vision and revelation, saying unto him, *Come hither, and I will shew unto thee the judgment of the great whore that sitteth upon many waters.*

Here it is clear that John did see by way of vision and revelation, the downfall or judgment of this great spiritual whore, which I have shewed what is meant by it before. And as for her sitting upon many waters, the many waters where the whore sitteth, it signifies multitudes of people, nations, and tongues, as you may see verse 15. That is, the spirit of reason in the whore, as aforesaid, should have such a spiritual power over the spirits of whole nations, and tongues, and multitudes of people, that she should cause them all to commit fornication with idols, or else they should be persecuted or suffer death. So that whosoever would not commit fornication with her, or at her command, they should drink of the wine of the wrath of of her fornication. That is, she would persecute

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and put them to death, for death is the wine of her wrath ; for the blood of the saints is that wine of her wrath, which is put into her golden cup that is in her hand, and she doth not only drink the blood of the saints that is in the golden cup herself, but she doth make the kings of the earth to drink it also.

For in verse 2. *With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk of the wine of her fornication.* That is, the kings of the earth have committed fornication with her, in that they have been persuaded by her, and joined with her to worship idols. For except the kings of the earth, who are the temporal power, do join with her spiritual power, she could do nothing. So that the kings of the earth committing fornication with her, that is, to worship idols with her ; so they came to commit fornication with her ; that is, the kings and head magistrates do uphold that spiritual power the whore hath, and do help to make the people to drink of the wine of her fornication ; so that the inhabitants of the earth have been made drunk with the wine of her fornication. That is, the inhabitants of the earth, what with command from the spiritual power of the whore, and what with command from the temporal power of the kings of the earth, the inhabitants of the earth are forced to commit fornication with idols also ; so that they are made to drink the wine of fornication with her ; that is, look what comfort or satisfaction can be found in worshiping of idols, they shall drink it with her. But the wrath of her fornication, none shall drink that but the saints, because
they

they will not commit fornication with her ; that is to say, not worship idols at her command.

Verse 3. *So he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads, and ten horns.* As for the wilderness, I shall say nothing as to that, because I have opened what it is in the interpretation of the eleventh of the Revelation. But this woman who doth sit upon a scarlet coloured beast, the woman is the same, as I said before, that great city Babylon. And the scarlet coloured beast, it doth signify all kings and head magistrates, who have submitted unto the false suggestions of learned men, who have pretended to be prophets, and priests, and ministers of God, without a commission from God ; and so by the advice of these false prophets, priests, and ministers, kings, and head magistrates have set up images or forms of worship, and have made laws for all people to obey in point of worship as well as in point of civil or temporal affairs. Also they have made these persons aforesaid to have the charge to see the people worship according to that law ; and have given them a spiritual power to punish all those that will not worship accordingly.

This hath been the practice of all kings and head magistrates, I mean all evil kings and head magistrates, ever since the first idolatrous practices were used under Moses's commission ; and so a successive idolatrous power did follow, even amongst the professors of the God of Israel ; and it was practised by many wicked kings and head magistrates, and

false priests, and false prophets, which did cause many true prophets, and righteous men to be persecuted and put to death, for not giving way to their false worship.

And so since the apostles commission, the same thing hath been acted by kings and priests, and so it will be to the end of the world. So that all evil kings and evil head magistrates, are counted by the spirit, but one scarlet coloured beast for the spiritual whore, the woman, to sit upon. She may be said to sit upon the beast, because she sits upon his power, for kings in all ages have been subject to the spiritual power, though it hath been never so false ; for we see by experience that all those that go upon a spiritual account, if he be but a minister of the gospel, so called, yet he sits upon the magistrate. For where is there a magistrate in a parish as a deputy, or such like, but the minister sits upon him ? So that one can do nothing as to matter of worship without the other. So that the idolatrous woman, who is the chief, may well be said to sit upon a scarlet coloured beast, which beast signifies all kings and head magistrates, who give themselves up to be guided in matter of worship by non-commissionated men, who pretend a spiritual power, to be prophets, priests, or ministers of the gospel, or of the law, without a commission from God.

But this beast here spoken of by John, it doth chiefly relate to those beasts that did succeed after the destruction of Jerusalem, which was a matter of four years after Christ's death, in relation to those
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ten persecutions, which did last a matter of three hundred years. So that all those beasts that persecuted the saints in that time they are called by the spirit *a scarlet coloured beast*. He may be called a scarlet coloured beast, in regard he had assisted the woman with his temporal power, to persecute and shed the blood of saints ; so that the sins of his soul, they were as red as scarlet with the blood of the saints, and in this sense he is called a scarlet coloured beast, and not only so, but full of names of blasphemy, having seven heads, and ten horns.

The meaning is this, so many heads, so many names of blasphemy ; that is, there were seven kings that came out of his loins, as I shewed before and all these seven head, or beasts, they persecuted and shed the blood of saints, and blasphemed God that had power over plagues. So that they all blasphemed God, and shed the blood of the saints, for not worshipping their images ; and in this regard he may be called a scarlet coloured beast, full of names of blasphemy ; for their souls were all made red as scarlet with the blood of saints, and they all blasphemed alike, and the woman sate upon them all alike, so that they are all called by the spirit, but one scarlet coloured beast.

CHAP. LX.

VERSE 4. *And the woman was arrayed in purple, and scarlet colour, and decked with gold, and precious stones and pearls, having a golden cup in her*

her hand, full of abominations and filthiness of her fornication.

This woman is the same afore-mentioned, and as for her being arrayed in purple, and scarlet colour; the purple signifies the civil outside appearance, and rich array. That is, she was arrayed with such outside language and gestures, and ornaments concerning the worshipping of Idols, that it was a garment of purple unto her, which made the kings and people all to bow down to her, and glad they were that they might drink of that golden cup in her hand, which cup was full of abomination.

And as for the scarlet colour she was decked with, that is within her; that is, her soul was made as red as scarlet, with the blood of the saints, as the beast aforesaid.

And as for the precious stones and pearls she was decked with, that signifies that good esteem the beast and the people had of her superstitious worship, thinking in themselves that she was precious in the eyes of the Lord, or as a pearl, or jewel in the sight of God, and that she did God good service to kill his saints, that would not bow down and worship so holy a service as was required by her.

And as for the golden cup in her hand, the cup signifies the form and manner of worship, which she doth prescribe to the beast, and the people, to false gods; and that which this golden cup in her hand is full with, it is the superstitious idolatrous worship, that the beast and people must drink of; that is, they must do as she hath prescribed in matter of worship,
and

and so they come to drink out of the golden cup in her hand, and so they take a full draught of her spiritual abominations and filthiness of her fornications with idols, and in the blood of the saints,

Verse 5. *And upon her head was a name written, mystery Babylon the great, the mother of harlots, and abominations of the earth.* There need not to be any interpretation upon this verse, for I have shewed what is meant by Babylon before, and what is meant by the mother of harlots; so that I shall pass by this verse 5. and proceed to verse 6.

Verse 6. *And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus, and when I saw her, I wondered with great admiration.* Here John saw in his vision the woman drunken with the blood of the saints, and martyrs of Jesus. That is, mystery Babylon, or city Babylon, which is compared to a woman, that is, all persecuting spirits in point of worship are compared to a woman; for they have all drank the blood of saints and martyrs, so that John did see in his vision, that they were all drunken with the blood of saints, even as men are drunken with wine. So that John did wonder with great admiration, to see that God should have so much patience, as to stay so long before he did pour out his judgments upon this woman, who had made herself drunken with the blood of the saints, and martyrs of Jesus.

But in verse 7. *The angel said unto John, wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and ten horns.* As if he should say,

say, when thou seest the judgment of the woman, and of the beast that I will bring upon them, thou wilt then marvel no more at their being drunken with the blood of the saints, and martyrs of Jesus.

CHAP. LXI.

IN verse 8, the angel doth explain unto John's understanding, what the beast is that doth carry the woman, as he did the woman in the seventh verse; but the explanation of the angel, it is as dark to the reason of man, as the vision itself; for who can understand what is meant by these words, verse 8: *The beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit, and go into perdition, and they that dwell upon the earth shall wonder, whose names are not written in the book of life, from the foundation of the world, when they behold the beast, that was, and is not, and yet is.*

Yet by the revelation of the spirit of faith, I shall open the meaning of John's words. The reader may remember that I gave a touch of it in the interpretation of the thirteenth chapter, where I have shewed the difference between the dragon's seven heads, and ten horns, and the beast's seven heads, and ten horns. The meaning is this, the dragon's seven heads did signify seven kings besides himself. And the beast that the dragon did give his seat, power, and authority unto, who had seven heads, and ten horns, I declare his own head was one of the seven, and the first head of the seven, that did exercise the power of the dragon. So that this
dragon

dragon Herod that persecuted the woman, he is that beast that was, and is not. That is, he was alive in his own person, when he would have slain Christ with the young children, but seeing he was prevented in that, and could not devour the young child Jesus, he persecuted the woman, and the remnant of her seed. That is, all true believers in that child Jesus, they were the remnant of her seed ; but the earth helped the woman, and swallowed up the flood. That is, the young children that were slain by the dragon's command, are called by the spirit, the earth, and their deaths did swallow up the flood of persecution, that came out of the dragon's mouth.

And this is the beast that was, and is not ; that is, he is dead, and the other beast that had seven heads, and ten horns, he is that scarlet coloured beast that the woman doth sit upon. That is, all the seven heads that this beast had, his own being one, they did exercise the power of the dragon in persecuting the saints, which was the remnant of the seed of the woman, whom the dragon did persecute. Now this is to be minded by the reader, that the spirit of the dragon, it did remain in the seed of reason, that was in those seven heads, or seven beasts, though the dragon which is the eighth, was dead, as to his outward appearance. Neither did that visible body of the dragon appear any more, but that spirit of his seed, it was in his son's seed ; so that the same spirit of the dragon it did run through the seed of reason, through the line of those seven beasts, and did cause them to persecute, and shed the blood of the saints as he did, and would have done. This was

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chiefly with relation to those ten persecutions in the time of the apostles commission.

And as for the beast that was, and is not, and shall ascend out of the bottomless pit, and go into perdition. The meaning is this, that the same spirit of reason, that was in the dragon, who was that beast that was, and is not.

I say the same spirit of persecution shall ascend out of the bottomless pit of the imagination of reason; that is, in the other beast that succeeded the dragon; for all wicked beasts were, and are guided by one spirit, even the spirit of the devil, which devil is no other but the spirit of reason in man; and the imagination that floweth from this spirit of reason, it is that bottomless pit; so that this beast that did ascend out of the bottomless pit, it was no other but the spirit of reason that did ascend out of the hearts of those seven beasts aforesaid; which caused them to exercise the power of the dragon, in persecuting and shedding the blood of the saints, and so at the end of the world they go into perdition. For this is to be minded, that when a wicked man doth go into perdition, he doth never return again, because it is an eternal perdition.

This is to be minded also, that the bottomless pit is one thing, and perdition is another; for almost all men are in the bottomless pit of their own imaginations, only those that know truth; yet men's spirits of reason may ascend out of the bottomless pit of their vain imaginations, and come to know truth, but after the spirit of a man goeth into perdition, there is no possibility ever to ascend out of that, because it is eternal.

Again

Again it is said, *And they that dwell on the earth shall wonder, whose names were not written in the book of life, from the foundation of the world, when they behold the beast that was, and is not, and yet is.* That is, the ignorant and idolatrous people on the earth shall wonder, when they behold the spirit of the dragon acting itself forth in idolatry and persecution, for not worshiping his image, as the dragon did; so that it did seem to ignorant people to be the same beast, and that the dragon-beast was risen again, which made them to wonder to behold that beast that was, and is not, and yet is; when as it was no other but the dragon's spirit, in the seed which acted itself forth in the person of another beast, much like unto the dragon, or beast that was not.

So that those ignorant people that dwell on the earth, they look upon spirits going out of the body, and assuming other bodies; but there is no such thing. But most people on the earth then, and at this day, do believe such things, which doth cause their vain imaginations to wonder, taking one thing for another. But the elect seed, whose names are written in the book of life, from the foundation of the world, these I say never do wonder at any such thing; for they know that spirits cannot slip out of the bodies, and assume other bodies, but that spirit must die with the body. Only there is a spirit remaineth in the seed, that is in another, that may act cruelties-like his, or worse, but not in the same person; so was it with this beast, that was, and is not, and yet is, and so forth.

CHAP. LXII.

VERSE 9. *And here is the mind which hath wisdom, the seven heads are seven mountains, on which the woman sitteth.*

This verse is a beginning of the interpretation of John's vision, and of the beast, and of the woman, and so the interpretation goeth to the end of the chapter. For this must be minded, that John saw these things by vision and revelation, when he was in the isle of Patmos, a banished man, before these things were acted upon this earth, which maketh his writings the more hard to understand, and much more hard to interpret. So that it must needs be true wisdom to know the mind of the spirit in these mystical sayings of his. Yet the revelation of faith hath understood, and given the interpretation of most of the chief things of concernment in the book of John's Revelation.

These seven heads are called by the spirit seven mountains, on which the woman sitteth. These seven mountains are those seven beasts spoken of before, though called here seven mountains. And as for the woman, I have shewed what is meant by it before, to wit, all spiritual power in relation to the worshiping of false gods, it being set up by non-commissionated men, and all false worshipers they are called by the spirit a woman, or the great city Babylon.

So that those chief men who have set up forms of worship without a commission from God, they are called

called the woman that sitteth on seven mountains. She may be said to sit upon them, because her spiritual, idolatrous power is above their temporal power. For, as I said before, the temporal magistrate is commonly subject to the priest, especially in matters of religion, so that in this regard the woman may be said to sit upon seven mountains; for she had power over all these seven beasts, to cause them to commit spiritual fornication, and spiritual whoredom with her in worshiping of false gods, and in shedding the blood of saints.

Verse 10. *And there are seven kings, five are fallen, and one is, and the other is not yet come, and when he cometh, he must continue a short space.* The meaning is this, that John saw in his vision, that five of these seven persecuting beasts were fallen. And he, that one, is in present being in the time of the apostles commission, and that was the sixth.

And the other that was not yet come, he was to come after the commission of the apostles was extirpated out of the world, and when he is come he shall continue a short space. That is, he shall not continue to the end of the world, for no man knoweth what the spirit doth mean by a short space? but the spirit of the beast that was, and is not, and he shall continue to the end of the world, as in verse 11, *and the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.* The meaning is this, that the spirit of the dragon Herod, the beast who is the eighth, though of the seven wicked beasts, because they all acted by his wicked spirit of reason, the devil,

So

So that the spirit of the dragon, it shall run through the loins of all persecuting kings and head magistrates, even to the end of the world. Hath not the spirit of persecution run through the loins of many Papist kings, by the power of the Popes spiritual fornication, since the worship of the gospel was set up by him all over Europe?

Hath not the spirit of spiritual fornication to worship false gods, run through the loins of the Papists, Protestant, presbytery, Independent, Baptist, Ranter and Quaker, all over Europe, or as we call it Christendom?

So that this spiritual fornication all opinions do commit with idols, or in worshiping of false gods. So that they all make up but one woman, or one whore, who commiteth spiritual fornication, or one great city Babylon. So likewise there hath many Papist kings, since the Pope had this spiritual power, that have been guilty of shedding the blood of martyrs, more than can well be numbered. Neither can all protestant kings be excused in this point, nor Presbytery, neither would the other four be excusable, if they were in power.

So that the spirit of the dragon it doth, and hath run through the loins of all these beasts that have been since the Roman Catholic religion was set up. So that all the persecution that hath been for conscience sake, all the blood that hath been shed for religion sake, it hath been acted from the spirit of the whore aforesaid, in the priests, and from the spirit of the dragon in the head magistrate, who are called beasts. And this spirit hath reigned, and doth

doth reign in the head magistrate ever since the Roman Catholic religion was set up, as aforesaid, and shall continue to the end of the world ; they all being counted by the spirit but one beast, because they are all guided by one spirit of persecution and bloodshed, for religion sake. So that I declare, that this is the beast that was, and is not, even he is the eighth, and is of the seventh ; that is his spirit runs through the seed of the seventh, and so it doth run through the bodies of these that are the eighth.

So that this spirit of the dragon, which is reason, the devil, who hath persecuted, and shed the blood of saints and martyrs of Jesus, for not worshiping false gods, that they may all go into perdition together, that is into eternal damnation.

CHAP. LXIII.

VERSE 12. *And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast.*

These ten kings were inferior to the beast, and were under his dominions ; for the beast was as it were an emperor, who had many kings under him. And these ten kings lived in kingdoms, but were not so established as that they could keep them against the beast's will, yet nevertheless if they would be obedient unto the beast and execute his will, he would give them power as kings one hour with himself, that was until they had extirpated the name of Jesus out of the world. And that power they received of the beast, it was to persecute and
kill

that purpose. And the Lamb being their king and captain, the saints shall certainly overcome their persecutors, and in this sense the Lamb shall overcome them.

CHAP. LXIV.

VERSE 15. *And he saith unto me, the waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.*

I have opened this verse before, so that I need not speak any thing more of it here, but I shall pass by this, and go to verse 16.

Verse 16. *And the ten horns thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.*

These ten horns are those ten kings aforesaid, they received power before from the beast to persecute the saints, and to make war with the Lamb; and now they receive power from God to hate the whore, and to fight against her spiritual power, as you may see in verse 17. *For God hath put it into their hearts, to fulfil his will.* Yet I would have the reader to mind, that these ten horns, or ten kings, do imply all wicked kings who are subordinate, or under the beast. For all wicked beasts are included in this one beast, and all idolatrous spiritual power is included in this one whore, or city Babylon. So that God will put it into the hearts of wicked kings, to put down the spiritual power of idolatry.

So that the Fifth-monarchy-men are mightily mistaken, thinking in themselves that those kings,
or

or great persons that shall pull down the Pope's spiritual power, or any other spiritual power, that hath near affinity with the Popish worship, I say they are much mistaken. For God will put it into the hearts of wicked, reprobate men, to do his will; they shall hate the whore, and make her desolate and naked; that is, they shall smite her flesh with a sword of steel, and burn her with fire; that is, they shall utterly destroy her.

For burning with fire signifies utter destruction; and eating her flesh, it signifies the being well pleased in their minds, so that their minds doth feed upon the destruction of her; and in this sense they may be said to eat her flesh. Only this I do confess, that the Pope is that whore that must be made desolate; for the same spirit of fornication concerning spiritual matters, or worshiping of idols, is in the Pope and others, as there was in other whores, who profess the same spiritual power as the Pope doth. For one spirit of idolatry hath run through the line of them all in all ages, and the Pope succeeding after the ten persecutions, he is called by the spirit a whore, and the last whore.

And doth not she by her spiritual power sit upon many waters? which waters do signify multitudes of people, nations, and tongues; doth not she by her spiritual power and temporal both, sit almost upon all Europe? Doth not she sit upon almost all the beasts, that is, the kings of Europe? So that when this whore is made desolate, the world will be at an end. Only this I would have the Fifth-monarchy-men to mind, that they must be

wicked, reprobate men that do make her desolate ; for all that fight with carnal weapons, that is a sword and gun, they are wicked, though God doth put it into their hearts to do his will, for one wicked man shall destroy another with carnal weapons.

For these ten horns which signify all wicked kings, when they have made the whore desolate, they shall give their kingdoms unto the beast, until the words of God shall be fulfilled. That is, these conquerors over the whore, shall give their kingdoms unto the beast, who gave them commission and power at the first, to persecute and kill the saints. So that they take no notice that God did put it into their hearts to do his will upon the whore, but they attribute all the power and glory of it to the beast, looking more upon his commission and authority that he gave them, to destroy the saints, and by the same authority they think they do make the whore desolate, not minding God's putting it into their hearts ; therefore it is they give their kingdom unto the beast, until the words of God shall be fulfilled. That is, they shall give their kingdoms unto the beast, until the end of the world ; when God shall make a final end ; that is, an eternal destruction of the beast, and of the whore, and of these ten horns, that gave their kingdoms unto the beast, then will the words of God be fulfilled.

CHAP. LXV.

VERSE 18, and the last verse of this chapter.
And the woman which thou sawest, is that great city, which reigneth over the kings of the earth.

I have

I have spoken of these things in this verse, in divers places before, so that I need not say any more of it ; only this I would have the reader to mind, that all this seventeenth chapter, the things contained in it, it was shewed unto John by way of vision. And what judgment should befall in the end, to all those that were concerned in those matters of spiritual and temporal power here upon this earth, this was shewed him in a vision from the first verse to the ninth verse ; and from the ninth verse to the end of the chapter, it is an interpretation to John's understanding of the things he saw in his vision.

And though John did understand the interpretation thereof, few or none else since that time that could interpret John's vision, or understand them either. Nay, none but he that hath a commission from God can do it, so that there is great need of the interpretation of these mystical sayings in this chapter, and in the whole book of the Revelation of John, unto the seed of faith.

But by the seed of reason, wise, and learned men, perhaps it will be counted but as dreams, and fancies of my own brain, though they themselves do not know how to interpret one verse in the whole book truly. But I shall let them pass, and advise the seed of faith, especially those that understand the doctrine of the true God, and the right devil, to mind the interpretation of this chapter, and all the rest, and they will see how one thing depends upon another ; so that great satisfaction may be found, as to their eternal salvation.

CHAP,

CHAP. LXVI.

CHAP. xviii. it doth contain a prophesy of the utter downfal and destruction of the spiritual Babylon, who hath shed the blood of prophets, apostles, and saints, for worshiping the true God, and not worshiping her idols ; even as the temporal Babylon was utterly destroyed, for her cruelties to Judah and Jerusalem, as you may see Isaiah xlvii. 6, and Jer. xxv. 12. So that there was a perpetual destruction upon the temporal city Babylon, when the seventy years were expired, for their cruelties to the Jews,

So likewise when the time appointed of God is expired, there will be a perpetual downfal and destruction of this city, spiritual Babylon, for her cruelties to prophets, apostles, and saints, about worship.

In verse 1, of this chapter, *John saw another angel come down from heaven, having great power, so that the earth was lighted with his glory.* And in verse 2: *His message was to cry mightily with a strong voice, saying, Babylon the great is fallen, is fallen.* She may well be called Babylon the great, because this Babylon is a spiritual Babylon, and of a longer standing than the other Babylon ; for this spiritual Babylon hath had a being ever since Moses and Joshua were taken out of this world, ever since false worship hath been set up by man, and learned men have had power given them from the civil magistrate, to set up forms of worship. So that it is become the greatest city

city in the world, and will remain to the end of time before it be utterly destroyed.

Neither was there found in the destruction of the temporal Babylon, any blood of prophets, apostles, or martyrs of Jesus, as there will in this spiritual Babylon; for though the temporal Babylon was cruel, it was upon a temporal account; neither was their cruelty to last but a matter of threescore and ten years; but the cruelties of this spiritual Babylon, it hath been upon a spiritual account. And these cruelties have been acted by her these many thousand years; so that all the blood that hath been shed upon a spiritual account, from the creation to the end of time, may be brought upon this great city spiritual Babylon, because she is become an habitation of devils, and a hold of every foul spirit, and a cage of every unclean and hateful bird.

It may well be said she is a habitation of devils, for none but devils will execute her commands, and such people that are of the worst sort of devils, even unclean spirits, or like hateful birds. So that her power and authority, it is as a cage to shelter these devils, and unclean spirits, and hateful birds; for this is to be minded by the reader, that these devils are men, the unclean spirits are men, and the hateful birds are men, and those wicked men who are employed in the whore's service, to punish all those that will not worship her idols, or false worship. So that she is become a cage for all wicked spirited people to shroud themselves under, as may be seen in verse 3. *For all nations have drank of the wine of the wrath of her fornication, and the kings of the earth*
have

have committed fornication with her. That is, by her spiritual power she hath sent forth these devils, unclean spirits, and hateful birds, with commission from her to all nations to drink the wine of the wrath of her fornication ; that is, if the nations would not commit fornication with idols willingly ; that is, worship according to her command ; for her idolatrous worship, the pleasure she receives in it, is called the wine of her fornication. But if people will not obey to worship, as is required by these unclean spirits, and hateful birds, then they must drink of the wrath of her fornication, perhaps excommunication, or death itself.

For though she hath a golden cup in her hand, full of wine, yet if people will not drink with her freely and willingly, she will put poison, that is, her wrath into the wine, and make them drink whether they will or no. So that they must either drink her wine without wrath, or the wine of her fornication, and her wrath together.

Oh ! how many millions of people have drank her wine alone, and many thousands have drank her wine and wrath together ? And that which is more than this, the kings of the earth have committed fornication with her. That is, the kings of the earth have committed fornication with her, in that they have worshiped false gods, by the instigation of the whore, she making them believe that that is the way to save their souls. So that she hath deceived the kings of the earth, and all nations, either by their committing fornication with her, or else by spiritual drinking the wine of the wrath of her fornication.

So

fornication. So that the kings of the earth are in a worse condition than the other, because they committed fornication with her; that is, they were accessory to the setting up of all false worship, and in the council with her. So that the nations that did drink the wine of the wrath of her fornication, they did but obey her command, and so committed fornication with idols from a law, and a command. But it was otherways with the kings of the earth; but however, she, and all those that have committed fornication with her, either by consulting with her, or by obeying her commands, when she is destroyed with an eternal destruction, so will all these that have committed fornication with her, be where she is to eternity.

CHAP. LXVII.

THEREFORE in verse 4. *John heard another voice from heaven, saying, Come out of her my people, that you be not partakers of her sins, and that you receive not of her plagues.*

How should God's people come out of her? The spirit doth not mean that they should come out of the world, for she doth deceive all nations, and her power is every where, where God's people do dwell. So that there is no going out from her power, except they go among the Heathen. But the meaning of the spirit is this, that God's people should come from their idolatrous worship and practice. So that you may not commit fornication with idols, that you may not be partakers with them of their sins, and

so you shall receive none of her plagues. For in verse 5. *Her sins have reached up to heaven, and God hath remembered her iniquities.* So that now she must be rewarded as she rewarded the saints, as in verse 6, *Reward her even as she rewarded you, and double unto her double, according to her works, in the cup which she hath filled, fill to her double.* That is, as she hath drank the blood of prophets, the blood of apostles, the blood of saints and martyrs of Jesus, now she must have her own blood to drink. And not only so, but her cup must be filled up double; that is, she shall drink the torments of her own soul eternally; as soon as one torment is suffered, the cup of her soul shall be filled up again with another torment; so that her cup shall be always full of torment for her to drink eternally. And thus will her cup be filled double and double again; for though God hath suffered his servants, the prophets, and apostles, and saints, to have their blood poured out and drank by this whore and the beast, the time will come that he will avenge their blood upon these two, and all their adherents, and give them their own blood double to drink. So that their cup shall be so full of the wine of God's wrath, that they shall be drinking of it to eternity.

As for verse 7, there is little matter of concernment, so I shall pass it by, and speak a little of verse 8, where it is said, *Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burnt with fire, for strong is the Lord God, who judgeth her.* This eighth verse doth determine a total and final destruction of the
spiritual

spiritual whore, or city Babylon, and that her plagues shall come in one day death and mourning. That is the first death, which is a natural death, it shall enter into a second death, and cause much mourning, because it is a living death, and a dying life ; else there would be no mourning in death ; and as for the famine she shall suffer, the meaning is this ; that there shall be such a famine, or want of peace in her soul in the second death, that no motion, or thought of peace, or deliverance, shall arise in her soul to give any hope, so that there will be a famine of peace indeed, for she will be utterly burnt with fire ; it will be a fire indeed, for the fire of God's wrath will burn eternally, and never be quenched, besides the destruction of the glory of this world.

So that the reader may see, what will be the end of this spiritual mystery Babylon, with the beast and all false worshipers ; which thing hath been prophesied of ever since Moses, he being the first commissioned prophet, and I being one of the last, God hath given me understanding to interpret the Revelation of John the Evangelist, even till I have found out a period of the destruction of that great city Babylon ; which destruction and utter downfall is concluded by John's Revelation, in chap. xviii 8, so that I shall patiently wait the time when God will make it visibly appear ; yet by faith I do know it will certainly be so, even as all prophets and apostles have done before me.

CHAP. LXVIII.

FROM verse 8, to verse 20, it is only a relation of the astonishment in the minds of men, who were merchants, and had trading at sea, who were made rich by trading with idolatrous people. For the kings of the earth, who have committed fornication with her, and lived deliciously with her, they shall bewail and lament her, when they see the smoke of her burning. They may well lament for her, for they have committed fornication with her, so that they shall suffer with her; for there will be but little time for them to see the smoke of her burning, before they are in it themselves. But the spirit doth speak what the heart of man would speak, in case there were time given men to see such a destruction, and he not in it himself.

So likewise it is said, *They standing afar off, for fear of her torment.* That standing afar off, is only to set forth what the mind of man doth use to do in the case of a temporal destruction, or if a temporal city were to be burnt up, men that are afraid will stand afar off for fear; there are the same thoughts in man, as to the end of the world, men would stand afar off, when that comes, if they could. So that the kings who committed fornication with her, and the merchants that were made rich by her, they did stand afar off in their minds, for fear of her torment; but they were quickly in it as well as she, and all that lamentation that was made rich by her, in respect of that riches and temporal costliness that they had by her, it was all in the
mind

mind of man, and would have done so indeed had they had time. For if this great city was destroyed in one hour, there was little time to stand afar off to see her torment ; but the spirit speaks forth what is in the nature and mind of man, and what he doth use to do in temporal things, and would do at that day, if they could. Therefore I shall pass by all their lamentation, *Alas, alas, this great city?* and come to verse 20.

CHAP. LXIX.

VERSE 20, *Rejoice over her, thou heaven, and ye holy apostles and prophets ; for God hath avenged you on her.*

Here the reader may see, that the holy apostles and prophets are encouraged to rejoice at the destruction of Babylon, before she is destroyed : for she is not destroyed yet, neither are the prophets and apostles as yet capable to rejoice over her destruction, for most of them are asleep in the dust of the earth. But it is a usual thing for the spirit to speak of things at a distance, as at present being, because God, that is truth, or the God of truth, cannot lie ; but will give unto his servants, the prophets and apostles, the things he promised them.

And they by faith believed him, and did suffer persecution and the loss of their lives by this city Babylon, giving themselves up to their wicked wills, depending upon God to avenge their blood on her. So that they by faith did obtain the assurance in themselves that God would avenge their blood on her,

Again,

Again, the Revelation of John may bid them rejoice, because it is the nature of faith to rejoice, and not only so, but the holy apostles and prophets shall and will certainly rejoice that God hath avenged them on her. This is in like manner as the kings and merchants aforesaid, did stand afar off, and lament the downfall and destruction of this great city Babylon. The one is required to rejoice at her destruction, and the other is said to stand afar off, and doth lament her destruction; yet neither of them both do see it visible; but it is in the nature of one to rejoice eternally over her destruction, they being in eternal happiness; and it is in the nature of the other to lament eternally for her destruction, because their condition will be eternally sad with her; so that the spirit doth speak what things shall be, though not at the present time.

Likewise *the Heavens are bid to rejoice over her.* The reader is not to understand that the starry heaven or element is to rejoice over her; but the heaven doth imply those creatures that are in heaven, as the holy angels, who desired to pry into the mystery of salvation by Christ. So these holy angels are capable to rejoice with the apostles and prophets, over the destruction of this great city Babylon, &c.

CHAP, LXX.

VERSE 21. *And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.*

Here

Here the reader may see, that the lamentation of the kings and merchants, and the rejoicing of the heaven, and the holy apostles and prophets, are set before the downfall of this city Babylon; so that which must be first is last, and that which must be last first. This is that which puzzles all the wise men in reason, but the spirit of faith can trace the steps of God and find him out where ever he goeth. For the scriptures, the law, and the prophets, and the gospel have been the paths for God's spirit to walk in; but there hath been many turnings and windings in these two beaten paths. I may say beaten by the seed of reason; the seed of reason, non-commissionated men, have traveled through these two paths these many hundred years, but never could find out those narrow paths where God's spirits use to go.

Neither could they find him; for if they could have found him, they would have known him, and many other heavenly mysteries, which is of absolute necessity for man to know, but it is hid from their eyes, and revealed to mean and inferior men in the sight of the world; so that all commissioned prophets, and apostles, and true witnesses of the spirit, can trace the narrow paths where God goeth; nay, though God seem to hide himself, yet the spirit of revelation will find him out.

Did not the prophets find out the meaning of Moses, and so came to know the God of Israel? Did not the apostles find out the spirit of God in the prophet's writings? Hath not God given us, the witnesses of the spirit, to find out the meaning of the prophets, and of the apostles! and so we have
found

found the true God in all those narrow paths he hath walked in by his spirit, in the law, and in the gospel.

Nay, and in this book of the Revelation of John, God hath as it were hid himself more obscure than in most places of the Bible, yet the Revelation of faith hath found him out, as will be seen by the eye of faith in this treatise. But the reader may know that the latter part of this chapter, from verse 20 to the end, is only the spirits rehearsing of the destruction of this spiritual Babylon, and of the ransacking of that great city by the angels, who poured out the vials of God's wrath upon her, even as an army doth ransack a city when they are overcome by their enemies. As in verse 22, 23, 24. *And the voice of harpers, musicians, pipers and trumpeters shall be heard no more at all in her.* That is, all pleasant musick whatsoever shall be ransacked, and taken from her, so that no pleasure or delight shall be found.

Neither shall there be any craftsman, or millstone to grind any more in thee. That is, no man shall use any trade, or grind any corn any more in thee. *And the light of a candle shall shine no more in thee, and the voice of the bridegroom and of the bride shall be heard no more at all in thee.* That is, all lights whatsoever shall be taken from her, and that joy of marrying, and giving in marriage, shall be taken away. These things afore-mentioned do include all the glory and comfort that can be had, or that men have had in this world.

The wrath of God hath ransacked this city of all, and in the ransacking of this city, there God doth find the blood of prophets, and of saints, and of all
that

that were slain upon the earth, as you may see in the last verse of this chapter. So that God will ransack this city Babylon, even as the king of Babylon did Jerusalem, as Jer. xxv. 10. So Jer. vii. 34. *Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, for the land shall be desolate, &c.* That destruction of Jerusalem was much like unto this, only that was but for a time, and that a short time too, but this is for eternity. So much for the interpretation of the chief things in the eighteenth chapter.

CHAP, LXXI.

IN chap. xviii. John's revelation and vision did treat only upon the utter downfal and destruction of the spiritual Babylon, and this nineteenth chapter doth set forth the joy, and glory, and triumph the saints and angels have in the destruction of this great city; for now doth begin their eternal glory, and not before; neither is the one, nor the other not as yet. But as John saw in the vision the downfal of the whore, so in his vision he saw the rejoicing of the saints and angels in heaven after her destruction, which things will be as certain, as if at present; therefore it is that John doth say he saw these things as if they were performed and done already; for it is a usual course of the spirit to speak of things to come, as if they were in present being, because the seed of faith can patiently stay God's
O o time

time for the accomplishment of his promise, and are contented only with the assurance of faith in themselves, that they shall rejoice in heaven, that God hath avenged their blood upon this wicked city Babylon, who killed the prophets, apostles, saints, and martyrs of Jesus,

Chap, xix. *And after these things I heard a great voice of much people in heaven, saying, Allelujah, salvation, and glory, and honour, and power, unto the Lord our God.* The meaning is this, after John had seen the utter overthrow of this great idolatrous city Babylon, immediately after he heard a great voice of much people in heaven ; that is, he heard the voice of the twenty four elders, the four beasts, the prophets, and apostles, and the multitude of saints which cannot be numbered ; and the holy angels, saying, or giving praise unto God in such like words as these *Allelujah, salvation, and glory, and honour, and power, unto the Lord our God.*

All these sounding forth their praise unto God together, must needs be a great voice indeed ; only this is to be minded, that none but the revelation of the spirit could hear it in heaven, and yet be here upon earth. So that this great voice John heard in heaven, it was by those aforesaid, in praise unto God that he had avenged the blood of his servants at her hand, as you may see in verses 2, 3.

Again they said, *Allelujah, and her smoke rose up for ever and ever.* So that all this joy and glory John heard in heaven, it was even for this one thing, that God had judged thus, to give that whore who corrupted the earth with her spiritual fornication, a perpetual

perpetual torment, that the smoke of it might ascend for ever and ever.

And verse 4. *The four and twenty elders, and the four beasts fell down and worshiped God, that sate on the throne, saying, Amen Allelujah ;* so that you may see that all are concern'd in this matter, to give praise unto God for this judgment upon her. These four beasts the reader may remember I have shewed what they are in this treatise, but for the four and twenty elders I have said little of them here, but I have spoken more largely of them in the Interpretation of the eleventh of the Revelation.

And in verse 5. *A voice came out of the throne, saying, praise our God all ye his servants, and ye that serve him both small and great.* His servants signify his prophets, and messengers whom God did send. Small and great doth signify all true believers, or saints, let them be ever so great in faith and knowledge, or ever so small, or weak in faith and knowledge ; yet so it be true faith though but small, they are all required by that voice from the throne to praise God ; and what must they praise God for ? even for his judgment upon the whore. And not only so, but that God will reign now himself over you in eternal joy and glory, and reign over the wicked persecutors in eternal pain and shame, as you may see in verse 6.

CHAP. LXXII.

AND I heard as it were the voice of a great multitude,
and as the voice of many waters, and as the voice of
O o 2 a mighty

a mighty thundering, saying, Allelujah, for the Lord God omnipotent reigneth.

This voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, they are the same as I said before, to wit, the four and twenty elders, the four beasts, the prophets, and apostles, and the multitude of saints more than can be numbered, and the holy angels; these in their praises unto God was the voice of many waters, and the voice of thunderings. I say, these are they that do sing Allelujah to the Lord God omnipotent, who reigneth for ever and ever, in joy and glory with his saints, and for ever and ever over the reprobates in eternal torments, as aforesaid.

For these voices say in the seventh verse, *Let us be glad and rejoice, and give honour to him*; that is, to God, for the marriage of the Lamb is come, and his wife hath made herself ready. This marriage is an eternal marriage with God, and the elect seed, for all the elect seed are saints from the beginning of the world to the end of it, are called by the spirit but one virgin; and this Lamb the virgin's husband, is no other but God himself, as I have shewed before. So that at the end of time all the elect seed shall be married unto God, their King and Redcemer, not only in true righteousness and holiness, as they were in the state of grace here in this world; but they shall be married unto the Lamb, which is the only wise God blessed for evermore, to that eternal felicity, joy, and glory with him; so that his wife shall have a propriety in those
eternal

eternal joys, even as a virtuous woman hath here in her husband's estate.

For in verse 8. *And to her was granted, that she should be arrayed in fine linen, clean and white.* For the fine linen is the righteousness of saints; that is, the righteousness of faith; for faith purifies the heart, and saints being cloathed with this righteousness of faith, they become virgins. They are called virgins, in that they are not defiled in their souls with idols and false worship, which is called by the spirit fornication, or whoredom.

So that this bride, the Lamb's wife, being cloathed with the righteousness of faith, it is called by the spirit fine linen, clean and white, and this is the righteousness of saints, who is the bride to God, her husband; who putteth upon this white cloathing a garment of eternal glory, which will shine more bright than the sun. More might be said in this thing, but I suppose there is enough said to satisfy the seed of faith. And as for verses 9, 10. I shall pass them by, because I have spoken of them, and given the meaning of them in the Interpretation of the eleventh of the Revelation.

CHAP. LXXIII.

VERSE 11. *And I saw heaven opened, and behold a white horse, and he that sate upon him was called Faithful, and true, and in righteousness he doth judge, and make war.*

This white horse is the same white horse as I spake of before in chap. vi. of John's Revelation, and he
that

that sate upon this white horse, is the same that sate upon that white horse, to wit, the righteousness of saints. And he that sate upon this white horse, was no other but Christ Jesus, the only wise God, as I have shewed before.

For this is to be minded by the reader, that though Christ hath a righteousness of his own, which may be a white horse for himself to sit upon, he being called faithful and true, and in righteousness he doth judge.

Yet nevertheless the righteousness of saints is included all into one righteousness, so make up but one white horse for the only wise God to sit upon, and to make war; that is, he made war with death, hell, and the devil, as I said before, and overcame them, and so had many crowns upon his head, as you may see verse 12. These many crowns upon his head, they signify but two crowns; all other crowns of glory which he hath, they are included in these two; that is, he hath a crown of glory upon his head, as he is the creator of all things; that is, all creatures according to the instinct of nature, do shew forth honour and glory unto a divine being, who hath created all things for his own glory. So that there is an exceeding great crown of glory upon the head of Christ Jesus, as he is the Creator; and the other crown of glory upon his head, it is as he is the Redeemer. For redemption in all those that are concerned in it, is of more worth, and of higher esteem, than the work of creation is. So that this work of redemption it hath procured to himself a crown of glory of more weight, than the work of creation. So that

that all crowns of glory he hath upon his head, they are all included in these two, and the white horse he doth sit upon, it is the righteousness of faith. For by this righteousness of faith he conquered death, hell, and devil; and by this faith he hath made war with these spiritual enemies, and by the same power of faith he will overcome, and destroy all temporal enemies with an eternal destruction, as John doth speak of, as if it were already done, as aforesaid.

Verse 12. *His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himself.* As for his eyes being as it were a flame of fire, that is only to signify the exceeding glory, and brightness of his eyes. They are so piercing, that he can see through angels and men, so that no mortal man can look upon him, no more than the eyes of man are able to look upon the sun in its brightness; and as for the many crowns upon his head, I have spoken of that in the verse before. But it is said, *And he had a name written that no man knew but he himself.* The meaning is this, there was no man knew his name that was written upon him but he himself, until he did reveal it to some man. For who knew him by the name of Jehovah, God Almighty, until he revealed it to Moses? Also who knew his name was the word of God, as in verse 13, had he not revealed it unto John?

As it is said in the gospel of John, *In the beginning was the word, and the word was with God, and the word was God.* So that his name must needs be the word of God; and how should any man know this but he himself,

himself, until he did reveal it unto some man ; so that when the name of God was known to no man but to he himself, the thing was then a secret thing, but now it is revealed unto man, it doth belong unto us, and to our children ; for secret things belong unto God, and revealed things to us, and our children. So that when God hath revealed any secret, or heavenly mystery unto man, it may not then be called any more secret, but no man may know it in a measure even as God doth himself. So that the name of God is known by his servants, the prophets, apostles, and witnesses of the spirit, and by his saints, to their exceeding great joy and glory, so that his name is known to others now besides himself.

CHAP. LXXIV.

VERSE 13. *And he was cloathed with a vesture dipt in blood, and his name is called the word of God.*

The reader may remember, that when I came to the thirteenth verse of the first chapter of John's Revelation, I found such a like saying as this ; that is, *John saw in the midst of the seven golden candlesticks one like unto the Son of Man, cloathed with a garment down to the foot.* Which garment I said I would open hereafter ; so that now being come to it again, I shall open what is meant by this garment down to the foot, and by his vesture dipt in blood.

This Son of Man John saw in the midst of the seven golden candlesticks, it was no other but Jesus Christ, and this Jesus Christ is the only wise God, as I have shewed before. And it is he that John

saw

saw cloathed with a garment down to the foot, and it is he that is cloathed with a vesture dipt in blood. Now the word vesture, and the word garment, signifies both one thing; only this is to be minded by the reader, what the spirit doth mean by this garment down to his foot, and his vesture dipt in blood. The meaning of the spirit is this; the eternal spirit it became flesh, so that the flesh of Christ was a garment or a vesture that did cloath the Godhead spirit with; so that he being cloathed with flesh from the head to the foot, this flesh is called by the spirit *a garment down to the foot*. So that this garment of flesh is that vesture dipt in blood, according to that saying of Isaiah the prophet, *Isaiah lxiii. 1, Who is this that cometh from Edom, with dyed garments?*

So in verse 2. *Wherefore art thou red in thy apparel, and thy garments like him that treadeth in the wine-fat?* This prophesy of Isaiah is, that God would become flesh, and so cloath himself with a garment of flesh, so that this garment might be made red with blood; that is, the whole body of flesh which is called the garment of the God-head life, might be made red, even as one that treadeth the wine-fat; for if a man should tread the wine-fat of the grapes with no other apparel on but his flesh only, it would make him look red as if he had been treading in a pool of blood. Even so doth the prophet's words signify when he saith, *Wherefore art thou red in thine apparel, and thy garment like him that treadeth in the wine-fat?* as if the prophet should say, *Wherefore doth thy flesh, which is thy apparel, or thy garment, look red?* for thou hast been tread-

ing the wine-press of the wrath of Almighty God, like unto him that treadeth the wine-fat of the grape ; so that thy flesh, which is thy garment down to the foot, must needs look red with blood ; for the garment of his flesh his that vesture dipt in blood. This the prophets did see by the eye of faith, and so they called the flesh of Christ a garment, red like the wine of the ripe grape, in regard he had not yet suffered death in the flesh, but was to suffer.

But the Revelation of John saw that he had suffered death in that flesh, and therefore saith, *And he was cloathed with a vesture dipt in blood* ; meaning his flesh was dipt in blood, in that he had troden the wine-press of the wrath of Almighty God ; that is, he trod the wine-press of his own wrath against sin. For he is the Almighty God himself, though he cloathed himself with a garment of flesh that he might be capable to die, and that reason, the devil, might be the more capable to put him to death.

That the garment, or vesture of flesh he had on him, might be dipt in blood for the redemption of the seed of Adam to an eternal happiness, and that his blood might keep down the reprobate seed to endless misery. So that the reader may see what the spirit doth mean by Christ being cloathed with a garment down to the foot, and his vesture dipt in blood ; for I think none are so ignorant as to think that it was any woollen, or linen, or silk garment that was dipt in blood ; that would have been little benefit to any man. But the ignorance of people is so great, that they will think and believe any thing, though never so contrary to reason, and yet seem to
be

be wise men in reason ; but the greater is their darkness in spiritual and heavenly things ; yet the seed of faith may see what this vesture dipt in blood is, and who it was that was cloathed with this garment down to the foot ; it was no other but God himself, as is said in the same verse. *And his name is called the word of God ;* for there is none can truly be called the word of God but God ; *for the word was with God, and the word was God,* as I have shewed before.

CHAP. LXXV.

VERSE 14. *And the armies which were in heaven, followed him upon white horses, cloathed in fine linen, white and clean.*

These armies which were in heaven, they are the saints ; and the prophets, apostles, and witnesses of the spirit, are the captains over these armies ; that is, all true believers in every commission are in these three armies, and there is one chief general in all the armies in heaven, and that is God himself ; so that all these armies in heaven follow him upon white horses. For as the general hath a white horse to sit upon, so likewise have all the armies in heaven : that is to say, all the saints, white horses to sit upon also.

The reader may remember that I shewed before what is meant by a white horse, and how that God himself had a white horse to sit upon ; to wit, his own righteousness of faith ; by which power of faith God created all things, and by the power of faith he fulfilled the law, and by the power of faith he laid down

his life unto death, and by the power of faith did rise again ; so that this righteousness of faith is that white horse that Christ doth sit upon. Likewise the armies in heaven they follow him upon white horses also ; that is, all the saints, as aforesaid, being true believers in Christ's death, that his blood was the blood of God, so that this blood hath washed their souls in it, that their hearts are purified by faith in the blood of the Lamb, so that they have the righteousness of faith in them ; and this righteousness of faith is called by the spirit, a white horse. So that all the armies in heaven, that is all true believers, they have white horses to sit upon to follow their God, their King, and their Redeemer. And as for their being cloathed in fine linen, white and clean, that signifies their souls being purified by faith, the guilt of all sin is cleansed from them ; so that though their souls were red as scarlet with the guilt of sin, yet now being purified by faith, they are made as white as snow ; so that their souls are cloathed now with peace, joy, and glory which is as *fine linen, white and clean, &c.*

Verse 15. *And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron ; and he treadeth the wine-press of the fierceness and wrath of Almighty God.* This sharp sword that goeth out of his mouth, it is out of the mouth of Christ ; that is, when he shall command his angels to pour out their vials of wrath, or plagues, upon the enemies of truth. It may be called a sharp sword that goeth out of his mouth, so that by the word of his mouth he shall cause his
angels

angels to smite the nations ; and when they have smitten them dead, he by a word of his mouth will raise them again, and rule them with a rod of iron, in that he will make them undergo a second death. So that the two-edged sword that goeth out of his mouth, shall cut both ways, that is to say, it shall cut down this natural life, and cut down that spiritual life also, so that after death they shall have a living death, and a dying life ; so that he will rule them with a rod of iron in utter darkness, where is weeping and gnashing of teeth for evermore.

For as much as he hath trod the wine-press of the fierceness and wrath of Almighty God, he hath purchased to himself a greater power than he had before ; even a power, that after he hath killed this natural life, to kill both body and soul of his enemies in hell fire ; that is, with a second and eternal death, and so he will rule them with a rod of iron indeed.

I would not have the reader to stumble, because it is said in the scriptures in divers places, and in this verse also, *that he treadeth the wine-press of the wrath of Almighty God.* as if there were a father above Christ, as men have vainly imagined and have not stuck to say that Christ trod the wine-press of his father's wrath. But I would have the reader to know, that there is no such saying in all the Bible, as that he trod the wine-press of his fathers wrath ; but *he treadeth the wine-press of the wrath of Almighty God,* for he is the Almighty God himself, though in a two-fold condition, as I have shewed before in this treatise ; which methinks might satisfy the mind of any sober moderate man ; but if it doth not satisfy the
reason

reason of man, I cannot help it, the thing is truth in itself, and it was a truth to the prophets and apostles, and to John the Evangelist, and it is a truth to me, and will be a truth to all the true believers to the world's end.

CHAP. LXXVI.

VERSE 16. *And he hath on his vesture, and on his thigh, a name written, King of Kings, and Lord of Lords.*

This vesture is the body of his flesh, as I said before; and on his thigh, signifies that part of his vesture that is fittest to write his name upon, the thigh being the most fleshy part of a man, and so fittest to write upon; that is, it was the finest part of all the body to thrust the spear into, so that there was written on his vesture, and on his thigh, *King of Kings, and Lord of Lords*. That is, he was pierced with the devil's spear in the body, and in his thigh, and by the blood that came out of his own vesture, there was this name written upon his own body, *King of Kings, and Lord of Lords*. That is, that body was the body of God, and that blood was the blood of God; so that he being the King of Heaven, he must needs be *King of Kings, and Lord of Lords*; for who is King of Kings, but God himself only?

So that as he was the creator of all things, he had this name written on him as he was the Creator, *Jehovah, God Almighty, I am that I am*; this was the name of God as he was the Creator; and this
name

name was written on his spiritual body, which was his vesture for his God-head spirit to live in ; but now God is become flesh and hath cloathed the God-head life with a garment of flesh as a vesture, and shed his most precious blood, he being in the condition of a son, or a servant, he made himself capable of the pains of death, and so died unto sin ; that is to satisfy sin, for nothing could satisfy sin, but the blood of God. And by his dying unto it, he destroyed sin, in that death could not keep him under it. For if death could have kept that body of Christ in the grave, so that it might not have risen again, then sin and death would have lived for ever and ever, and this world would have had no end. So that by this death of God, he hath conquered sin, death and hell for the seed of Adam, that they shall have no power over them, not as to keep them under eternal torments. But on the contrary, he hath by his death overcome sin, death, and hell, so as to make them serve for the eternal torment of the seed of the serpent who have acted sin. So that as he hath gone through the condition of a Redeemer and overcome sin, death, and hell, upon those two considerations, aforesaid. By the body of his flesh he hath purchased to himself, as he is the Redeemer, a name written on that body of flesh, which is called his vesture, *King of Kings, and Lord of Lords.*

But here is one thing more to be minded, that this death of Christ was that which treadeth the wine-press of the wrath of Almighty God. For God was wrath with sin, and nothing could punish sin, but an eternal death ; so that God having no way to destroy sin,

sin, and to be even with the serpent, that brought sin and death into the world, not only to himself, and his own seed, but also to Adam and his seed. So that God being willing to avenge himself of the serpent, and his seed, and to restore Adam and his seed again, he took upon him the seed of Abraham, which is the nature of Adam, and not the nature of angels, of whose nature the serpent was of, and so cloathed the eternal spirit with a body of flesh, and so offered up the eternal spirit unto death, that he might destroy him that had power of death, which is the devil, which devil is no other but the spirit of reason in man. So as that death was in the devil's hands before Christ's death, yet now by his death he had gained the power of death himself into his own hands. So that now he will deliver his own seed from it, and will inflict the same death eternal upon the devil, and his seed, as he would have done upon God and his seed.

So that the wrath of Almighty God it was against sin and death, which the serpent brought into this world upon all the seed of Adam; and the body of God, by the assistance of the eternal spirit, must tread the wine-press of it. That is, the eternal spirit was the life of the blood, that was in that blessed body, so that he poured out his soul unto death, and was offered up through the eternal spirit; and this was the treading the wine-press of the wrath of Almighty God, he being the Almighty God himself, and by this work of redemption, he hath a name written upon that body of flesh he suffered death in, *King of Kings, and Lord of Lords.*

I confess

I confess these things are deep mysteries, hard for me to explain in words, and more hard to be understood by those who know not what revelation doth mean ; for things of this nature cannot be explained with that ease, as other matters may, which is more easy to understand ; but the seed of faith may see what is meant by the wine-press of God's wrath, and who it was that treadeth it in, that his soul was made an offering for sin, and so hath a name by his sufferings, *King of Kings and Lord of Lords*, as aforesaid.

CHAP. LXXVII.

IN verse 16, John hath concluded the marriage of the Lamb, with the joy and glory of the saints shall have in heaven, over the destruction of Babylon ; that is, over the destruction of all wicked persecuting men from the beginning of the world to the latter end thereof, and by what means these things have been accomplished ; even by that sharp sword that goeth out of Christ's mouth, in giving his angels command to pour out the vials of his wrath upon the earth, and by his own garment dipt in blood, hath he accomplished glory, and eternal happiness to the saints ; and shame, and endless misery to the reprobate. So that in the latter part of this chapter, the spirit doth call to remembrance, the great destruction of that great city Babylon, and doth incite the saints in heaven to increase their joy in heaven, by feeding upon the destruction of that great whore, who caused all the nations of the earth to drink the wine of her fornication, as you may see in verse 17.

Verse 17. *And I saw an angel standing in the sun,*

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and he cryed with a loud voice, saying, to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God. These fowls that fly in the midst of heaven, are the saints ; they are called by the spirit, the fowls that fly in the midst of heaven, and these fowls are invited to supper with the great God. Here the reader may see that Christ is the great God, for they sup with him they were married unto ; that is, the Lamb they were married unto, and he the fowls of heaven must sup with. Also this is he that is King of Kings, and Lord of Lords, even the great God, and that which the great God, and the fowls of heaven must have to supper, it is set down in verse 18.

Verse 18. *That ye may eat the flesh of kings, and the flesh of captains, and the flesh of men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.* This verse doth imply all, both great and small, that fought under the banner of the beast, and the false prophet ; which false prophet signifies the spiritual power of the whore, as aforesaid ; and the beast signifies the civil power, or head magistrate, who committed fornication with the woman, and so joined together to fight against God and his saints.

And these kings, captains, and mighty men, and small and great, they were all authorized by these two powers aforesaid, to fight against God and his saints, and so they did persecute and kill many of them, yea, they killed Christ himself. So that now as these men did eat the flesh of the saints, and drink their blood, in that they were pleased in their
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minds that they had shed the blood of saints, and the blood of prophets and apostles; for that is called by the spirit, eating and drinking.

So likewise now the great God hath by the sword that goeth out of his mouth, destroyed with a final and eternal destruction, those kings, captains, and great men aforesaid; now the great God and all his army of saints, who are the fowls of heaven, shall sup with the flesh of these men, aforesaid. That is, they shall eat their flesh, not with their teeth, but their spirits shall feed upon their eternal damnation with joy and delight, so that their souls shall be satisfied, or filled with their flesh. For the fowls of heaven shall feed upon their eternal damnation in their minds, even as men do upon the tenderest flesh that is eaten with their teeth; and their spirits will be as well satisfied with their destruction, as men's hungry stomachs are with sweet flesh.

So that there is a spiritual eating of the flesh of kings, and captains, and the flesh of mighty men in their destruction, as there is a spiritual eating of the flesh of Christ, and drinking his blood to their eternal joy and happiness.

And this kind of supper are the saints invited unto, that they may sup with the great God, for they shall have the same flesh to eat as he hath, and as he is satisfied in eating their flesh, so shall they.

CHAP. LXXVIII.

VERSE 19. *And I saw the beast, and the kings of the earth, and their armies gathered together, to make war against him that sat on the horse, and against his army.*

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This nineteenth verse signifies the same things as the eighteenth vsrse doth, only John saw the beast and those kings muster up their army together, to fight with him upon the horse, and against his army; but he that sate upon the horse was Christ, and his army that followed him were the saints, and his horse was a white horse, and all his army sate upon white horses also, as I shewed before. But he that sate upon the horse was too hard for the beast and the kings of the earth, so that the beast was taken, as in verse 20.

And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. This beast and false prophet signify the civil power, and the ecclesiastical, or spiritual power; for the beast signifies the temporal power, and the false prophet signifies the spiritual power, for these two always committed fornication together, and in all ages they joined together to persecute the prophets, apostles, saints, and Christ himself, and so they will do to the end of time. And John seeing by the eye of faith and revelation, the end of the world, he saw also the beast and the false prophet taken; that is, he saw the whole temporal power of this world, and the whole spiritual power of this world, who joined together in false worship, and in persecuting the saints, John saw them both taken, *and they were both cast alive into a lake of fire burning with brimstone.* So that this spirit of the beast shall remain
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in its seed to the end of the world, and the spirit of the false prophet shall remain in its seed to the end of the world; so that they may both be cast alive into a lake of fire burning with brimstone, with all those that received the mark of the beast, and that did worship his image.

Verse 21. *And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh.* The remnant that were slain, signifies all those that were of the beast's and false prophet's mind, yet did not gather themselves together to the beast's army, but they were as it were a remnant left behind as a reserve, as it is a custom for generals of armies to leave a remnant behind as a reserve; but if the general's army be beaten, and he taken, the remnant will quickly be destroyed by him that overcometh. So it is with Christ, when he hath taken the beast and false prophet, and cast them alive into a lake of fire burning with brimstone, and when he had spoiled the kings of the earth, and the captains, and the mighty men of war, and all the common soldiers, who had received the mark of the beast in the forehead, or in the right hand, it was an easy matter for him that sat upon the horse to slay the remnant with the sword that goeth out of his mouth. In fine, the slaying of the remnant with the sword it was to cast the remnant, and the kings, and captains, and mighty men, and all, both great and small, into a lake of fire burning with brimstone, with the beast, and the false prophet. So that all the saints, which are
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called by the spirit, the fowls of heaven, they were all filled with their flesh, so that the saints shall never hunger or thirst more, but shall be fully satisfied in their damnation, who always made the saints to hunger and thirst after peace and quietness; and to reign with God their king and redeemer, in that eternal felicity, joy and glory, where is all satisfaction that can be had, where there will be no hunger nor thirst, but a continual increase of new joys for evermore. So much for the interpretation of this nineteenth chapter.

CHAP. LXXIX.

WHEN I had gone through this book of the Revelation of St. John, I found many things in it exceeding mysterious, even as a sealed book, as it were impossible for any one to interpret, yet through the assistance of the revelation of the spirit of faith, I having the knowledge of those two foundations the scriptures standeth upon before, to wit, the knowledge of the true God, and the right devil; so that from these two foundations all the chief and great mysteries, and hard saying in that book have been opened unto me, and I have given the interpretation of all the chief matters of concernment in that book, first and last, yet but very short, considering the variety of mystical sayings in that book of John's Revelation.

But when I had seriously considered, and understood the height and depth of these heavenly sayings of John concerning the true God, *the Alpha and Omega,*

Omega, the first and the last, that was dead, and is alive, and behold he liveth for evermore ; with many other heavenly mysteries which were in my heart, which I understood, but I had not words in myself to set it forth, and to declare it to others, that they might understand these mysteries also ; yet nevertheless I thought it was better to express these heavenly secrets as well as I could, rather than to bury them with myself alone. So that whoever doth read this treatise of the Interpretation of this book of the Revelation of St. John, I say they must take it as it is, and let them remember that God seldom chose learned men to declare the mysteries of his kingdom ; but let that pass. When I had weighed and pondered in my mind this great mystery of God, that God became flesh, I was moved in my mind to express myself thus unto God :

*Oh Lord God of truth, thou that wert from eternity, and hadst thy being of thyself, a spiritual body in form like a man ; thou who knowest no beginning of thyself, neither dost thou know any ending of thyself, yet thou by thy own wisdom and power, became very man, cloathing thy spiritual body with pure human flesh, only the life of that body was no other but the God-head life, so that thou madest thyself a little lower than the angels ; also thou madest thyself capable to suffer the pains of death by thy own creatures, and so thy vesture was made red, it being dipt in thine own blood for the redemption of thine own seed, the seed of Adam. It is thee, O Lord, that wert the first revealer of heavenly secrets unto mankind, some thou hast revealed thy mind unto by voice of words ; some
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by secret inspiration of thy spirit ; and others thou hast revealed the mysteries concerning thyself, and thy kingdom, by the spirit of faith, that doth arise out of its seed ; so that the original of all true revelation, and understanding the mysteries of thy kingdom, it doth come from thee, O Lord God of truth, so that I can truly say with Moses, the prophets, apostles, and saints, blessed be the Lord God of truth, who hath revealed unto me the mystery of God, and the mystery of the right devil, with the interpretation of many other heavenly secrets spoken of by John in this book, never revealed before unto prophet or apostle ; therefore unto thee, O Lord God of truth, thou art King of Kings, and Lord of Lords, who art that Alpha and Omega, whose garment of flesh was made red, and whose vesture of flesh was dipt in his own blood, for the redemption of mankind, thou who art the first, and the last, even he that was dead, but is alive, and behold he liveth for evermore ; to thee only be ascribed all Allelujah of praises by me thy servant, whom thou hast chosen, when I thought not of it ; also let Allelujah, blessing glory, and honour be given unto him, by all those that do truly understand, and believe these things interpreted in this treatise ; I say again, let us give all praises, honour, and glory unto our God, our King, and our Redeemer, even the Lord Jesus Christ, both now, and for evermore. Amen, Amen.

CHAP. LXXX.

AS for this twentieth chapter, it is only a relation of things done before ; and as for the chief things in this chapter. concerning Satan's being bound

bound for a thousand years, and after the thousand years were expired, Satan was let loose, with many other things depending thereupon, they are opened already in the Interpretation of the eleventh of the Revelation. Only I shall give a word or two, to shew what is meant by Gog and Magog: This Gog and Magog is the Turk, Pagon, and all Heathen men, who never professed the worship of Moses, nor the worship of the gospel: that is, the same spirit that was in the Heathen in former time, who were called by the spirit Gog and Magog, as you may see Ezekiel xxxix. 1, *Thus saith the Lord God, behold, I am against thee, O Gog.* And in verse 6. *God will send a fire on Magog.*

So chap. xxxviii. 2. *Son of Man, set thy face against Gog, the land of Magog; and in verse 3, and say, thus saith the Lord, behold, I am against thee, O Gog, the chief princes of Meshech.*

Now this Gog and Magog spoken of in Ezekiel, it was no other but Nebuchadnezzar, king of Babylon; he, I say, is called by the spirit, Gog, as in 2 Chron. xxxvi. 6. and all his princes who have great armies who helped him to fight against Jerusalem, and they are called by the spirit, Magog, as you may see 2 Kings, xxiv. 1, 2. Nebuchadnezzar, king of Babylon, came up; that is, he came up to fight against Jerusalem, and there came against Jerusalem bands of the Caldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon; these all came against Judah to destroy it, and so they did, according to the word of the Lord. And these bands of men

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aforesaid, are called by the spirit, Magog ; so that it may be clear to the reader, that this Gog and Magog spoken of by John, it is meant all the Heathen power upon the face of the earth, in that the Heathen hath three parts of the world in his hands ; for this is to be minded by the reader, that this Gog and Magog spoken of by the prophets, they were Heathen powers, and people who never did profess, nor confess the scriptures of truth : And this Gog and Magog John speaketh of, are Heathen men also ; for the same spirit that was in that Gog and Magog, it doth run in the line of that seed, even to the end of the world. So that the Heathen that shall be destroyed at the end of time, may be called Gog and Magog, as the other Gog and Magog was destroyed after the seventy years were expired, they were destroyed with a temporal destruction ; but this Gog and Magog John speaketh of, they will be destroyed with an eternal destruction at the end of time.

For this spirit of reason, the devil, or satan, that was bound for a thousand years, and when the thousand years were expired, he was let loose ; which things I have opened in the Interpretation of the eleventh of the Revelation. This spirit of reason, the devil, as aforesaid, it being loosed out of prison, which prison I have shewed what it is in that book aforesaid ; so that this Satan being loosed, he goeth forth to deceive the nations, which are in the four quarters of the earth, as in verse 8, of this chapter, *Gog and Magog to gather them together to battle*, the number of whom is as the sand of the sea.
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So that the reader may see, that Satan shall go out to deceive the nations that are in the four quarters of the earth, which four quarters do signify all the world, for the world is divided but into four parts, and all these four parts of the earth they are divided by this spirit of Satan, which spirit of Satan I have shewed what it is in my other writings; but this is to be minded, that the saints, the seed of faith, are excepted by the spirit; for though they live in the four parts of the earth, yet they are not deceived by the spirit of Satan, not as to their eternal perdition, as the other is; so that this is to be understood, that this Satan, the devil, shall deceive the nations in all the four quarters of the earth, to their eternal perdition. Also it is to be minded, that there is a principle of persecution for religion and worship, even in Gog and Magog; that is to say, in all the Heathen, as there is in those that profess and confess the scriptures; for if Gog and Magog do but hear of any man, or people, that do worship any other God besides his god, he will persecute him to death, especially if he be a native under his dominions; and so it is with all professors of religion, who know not the true God, nor his true worship. So that Satan, the devil, he hath gone forth unto all the four quarters of the earth, and hath deceived the nations therein with false worships, and imagining of false gods, these many hundred years have they been deceived; and not only so, but there is a spirit of persecution, that doth run through the nations in all the four quarters of the earth, even amongst professors of the

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scriptures,

scriptures, as there doth in the heathen. So that all the four quarters of the earth they fight against God, and compass the camp of the saints about, and the beloved city. The saints are called by the spirit the beloved city, so that this beloved city must needs be compassed about, because the saints do live in the four quarters of the earth, and the nations of the four quarters of the earth being deceived by Satan, they persecute the saints every where, so that they by their persecution, they have, and do, and will to the end of the world, compass the camp of the saints about, who are the beloved city; I say these aforesaid, will compass the camp of the saints with persecution, until fire come down from God out of heaven, and devour them; this fire that cometh down from heaven, it is meant that eternal fire of God's wrath upon his enemies, as you may see in verse 10.

And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, for ever and ever. The meaning is this, that Gog and Magog, with all the nations of the four quarters of the earth, who were deceived by the spirit of reason, the devil, to worship false gods, and to persecute the saints in all parts of the earth; they shall at the end of the world, as aforesaid, they shall be cast into the same lake of fire and brimstone, as the beast, and the false prophet are, and shall be tormented for ever and ever, as aforesaid.

So that at the end of the world, that spirit of reason which men received from the lost angel, with all
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its wisdom whereby it hath deceived all the nations of the earth, and hath always persecuted and killed the saints, the beloved city of God, from the beginning of the world, even from the righteous Abel to the end of the world ; I say this spirit of reason which is called by the spirit, Satan, a devil ; this spirit who hath caused Gog and Magog, and all the nations of the earth to persecute the saints ; this devil , with all the seed who hath fought under his banner, though in several forms and manner, he, and they, with the beast, and false prophet, with all their adherents, shall be cast into a lake of fire and brimstone, where they shall be tormented for ever and ever ; and this fire and brimstone is that wrath of God that cometh down from heaven, which is called by the spirit fire that came down from God out of heaven, and devoured them, &c.

So that this chapter is but a rehearsal of what was said before in chapters xviii. and xix. both of the destruction of mystery Babylon, and of the glory of the saints. Yet I thought it something necessary to open the meaning of Gog and Magog, because I have not met with those words before, neither have I spoken of them in that book, aforesaid. But as for the rest of the matter in chap. xx. I have said as much as need to be said of it, in one place or other in this treatise, and in the Interpretation of the eleventh of the Revelation, and to repeat one thing twice over would be needless ; and as for the chief heads contained in chapters xxi. xxii. I have opened them in the said Interpretation of the the eleventh of the Revelation. So that I shall interpret a little
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what is meant by those words of John's Revelation, in chap. xxii. and verses 18, 19, and so conclude this epistle.

CHAP. LXXXI.

THESE words of John have been an occasion of many persecuting, and ignorant men and women's spirits, to persecute and rail against the purest truth that ever was declared, and against the true messengers whom God hath chosen and sent; whom he hath endued with the spirit of revelation, and interpretation of scriptures, more than all the men in the world besides, in that when things have been declared, and scriptures interpreted beyond the common sense that learned men have declared and interpreted, they have said with great anger and zeal, that we have either added to the word of God, or else we have diminished from it. Therefore to satisfy the reader, I shall open how a man may be said to add unto the prophesy of this book of John's Revelation, and how he may be said to diminish, or take away the words of this prophesy of this book.

The words of John are these, verse 18. *For I testify unto every man that heareth the words of the prophesy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book.* Verse 19. *And if any man shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life, and out*

out of the holy city, and from the things which are written in this book.

I would have the reader to mind, and he may know whether a man doth add unto this book, or take from it ; for this is to be minded, that whoever doth undertake to be a minister of Christ without a commission from him, or shall undertake to give the interpretation of the scriptures, without having the gift of interpretation ; which gift he cannot have except he have a commission from God, or from him that did receive it from God. For how is it possible that any man should give true interpretations of the scriptures, and of that book of the Revelation of St. John, and yet not know the true God, nor the right devil ?

Therefore it is for certain, that all non-commissioned ministers and speakers whatsoever in all these seven churches in Europe, I say, it is they only that do add unto this book, and they only that do take from it. they may be said to add to it, because they give this, and that sense upon the words of this prophesy, even what their imaginations doth dictate unto them, they being uncertain in themselves that what they say to be true. So that whoever doth take upon him to be a minister of the gospel, and to interpret the scriptures without a commission from God, or that knowledge aforesaid, I say such men as those may be said to add unto the words of the prophecy of this book of the Revelation ; and not only so, but to the whole book of the scriptures. For all men that do undertake to be ministers and preachers of Christ without a commission from him, they

they not being sent by him, these men only are those that do add unto the prophesy of this book ; that is, they add their own vain thoughts and conceivings of their own imaginations unto the truths of God. So that instead of the true meaning of the scriptures, the people have nothing else but the preachers thoughts and conceivings of the scriptures, and so are altogether unsatisfied in their spirits ; and these are those men that do add unto the prophesy of this book of the Revelation, and to the book of the scriptures. So in like manner will God add unto him, or them, the plagues that are written in this book.

Now what these plagues are, they are spoken of in this book. The plagues that shall be added unto them, are spiritual ; that is to say, spiritual darkness upon the mind here, and the fear of the second death ; so that the soul of man shall possess the second death, which shall burn as a lake of fire and brimstone in utter darkness, where is weeping and gnashing of teeth to eternity. These are those spiritual plagues that God will add to all those men that go to be preachers of his gospel, and were not sent by him ; for they only do add unto the prophesy of this book. So that the reader may see, what a dangerous thing it is for a man to take upon him to prophesy, preach, or teach as a messenger of Christ, without a commission from him. For whoever doth so, he doth add his own vain thoughts and imaginations in the scriptures of those heavenly secrets, mysteries, and visions declared by holy men, who were inspired by the holy Ghost, or the revelation of faith, to write those things aforesaid ;
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yet men by their own imaginations, by the gift of learning, and by the natural wisdom of reason, will undertake to interpret scriptures, and to be preachers to others, without a commission from God, and without any true knowledge of God. And so these men do come to add other interpretations of their own conceivings unto the scriptures, which is contrary to the mind of that spirit that writ them, and so they become capable to receive of those plagues that are written in this book, as aforesaid.

CHAP. LXXXII.

ALSO I would have the reader to know, that the same men that do add their conceivings unto this book, the same sort of men do take away from the words of this book of this prophesy. They may be said to take away from it, in that they will not suffer any true interpreter to expound the meaning of the words of the prophesy of that book of the Revelation, or any other scriptures; only this, some men's minds are acted out one way, and some another; some men so they may be suffered to speak their own phantasies upon the scriptures, so as to please themselves and their hearers; that is, they care not how much they add to this book, not minding to take any thing from it. It is not their principles to take any thing from the scriptures, but their delight is altogether to add their vain conceptions, conceiving the meaning thus, and thus.

But he that taketh away from this book, is such a one that will not suffer the true interpretation of

the scriptures, nor of this book of the Revelation ; because the true interpretation of the scriptures overthroweth all the principles of religion in the world. So that if truth should be suffered to have freedom in the world, then all the old principles of religion that have been received in the world so many hundred years by the Pope and others, they would quite fall to the ground. So that there is a necessity that there should be a number of men to add unto this book, and a number of men to take away from it. For true revelation always had some to add to it, and some to take from it ; so that he that taketh from it, *God will take his part out of the book of life, and out of the holy city, and from the things which are written in this book.* The meaning is this, that as they would not suffer any true interpretation of the scriptures to abide in the world, but would take it quite away, both the interpretation, and the interpreter also : So in like manner God will take his part out of the book of life, and out of the holy city, so that he shall have no part in that glory and everlasting life which is written of in this book of the Revelation. That is, he thought by taking away from the words of this book ; that is, by his persecuting the true interpretation of it, that he did God good service, even as he did that added to it ; for he that adds unto it, as aforesaid, doth think he doth God good service ; so in like manner he that taketh from it, as aforesaid, that persecutes true revelation and true interpretation, he doth think he doth God good service in so doing ; and so he thinks to have a part in the book of life, and

and to be one of the members of the holy city, and to have a right to that glory and happiness that is written in this book ; when, alas, alas ! he is one of them that hath taken from the prophesy of this book, by persecuting the true interpretation of it, so that God hath taken away that part he thought he had in the book of life, and that confidence he had in being a member of the holy city, and of the glory hereafter.

I say all these things will God take away from those men, that do take away from the words of the prophesy of this book of the scriptures, and more especially this book of the Revelation of St. John. This is the true meaning of the spirit in adding and taking away from this book of John's Revelation.

Oh where is there a man hardly to be found, but he is guilty of one of these two, either to add, or to take away from this mysterious book of the Revelation of John ; so that the reader may see what the spirit doth mean by adding and taking away, and who they are that do this ; for this is to be considered, that no man can interpret the scriptures but he that is chosen and sent of God, as Moses and Aaron, Peter and Paul, and us the witnesses of the spirit.

Also none can interpret the scriptures truly, but those that have the same spirit as those had that spake the scriptures ; that spirit can trace the steps of God Almighty in those three paths which God hath walked in ; those three paths are God's three commissions, or three records on earth ; to wit, water, blood, and spirit ; so that no commissioned

man of God can be said either to add to, or diminish from the word of God, for he is chosen of God to reveal the mysteries of the kingdom unto his chosen ones, which mysteries are hidden in that letter. So that the messengers of God shall be punished of God if they will not go forth to declare the mysteries of the kingdom ; but on the contrary, if men go and are not sent of God, they are punished of God for going before they were sent ; and in going before they are sent, they do add and take away from the scriptures, and from this book of the revelation ; for they being not chosen, nor sent of God, they do not know the true meaning of the scriptures ; so they not knowing the truth of them, they add their own conceits and senses upon them, and diminish, and take away the true interpreter by persecution, and will not suffer it to abide in the world, least their own principles should fall by it ; and this is the true meaning of the spirit, and what is meant by adding and taking away from the words of the prophesy of this book of the Revelation of St. John.

I thought it something necessary to open these two verses, because it hath been a thing common in most people's mouths, when they have heard the interpretation of scriptures, with many deep secrets opened, and many heavenly mysteries revealed, which never were revealed before, or that have not been commonly known amongst religious people ; they have seemed hard sayings, so that men have cried out, O blasphemy, or else say I have added to the word of God ; or if the interpretation doth differ

differ from the common received opinion or interpretation, then they will say, I take away from the word of God ; yet they know not what it is to add or to take from it ; therefore I have opened these two last verses, in the last chapter, and the last verse but one of the Revelation of St. John, that the seed of faith may know what it is, and who they are, that add and diminish the words of the prophesy of this book aforesaid ; and who it is that doth not add, nor diminish, but do give the true interpretation of all the deep secrets and hidden mysteries of the whole book of the Revelation ; and now last of all what it is to add, and take away, with the joy and glory of them that do not add nor diminish thereunto ; with the plagues, shame, and misery of all those that do add thereunto, or diminish therefrom.

So much for the interpretation of all the chief heads and hard sayings in the whole book of the Revelation of St. John, and the conclusion of this epistle.

Lodowick Muggleton.

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